

W. M. U. MEETING NEW ALBANY JUNE 18-20

The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

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NEW SERIES, VOL. XX. No. 24.

The Main Street Church, Hattiesburg, raised \$6,000 of their church debt Sunday.

Rev. H. W. Virgin of Roanoke, Va., goes to France as a Y. M. C. A. secretary.

The professors in the state schools of Mississippi have had a ten per cent increase in salaries.

The church at Moss Point increased Pastor Webb's salary by \$300 per annum on last Sunday.

Dr. W. A. Hewitt of Jackson, assisted Pastor J. M. Derrick in a good meeting at Morton last week.

The editor is this week assisting Pastor Jack Crawford in a meeting at Kingston Church, Laurel.

Rev. W. A. Hancock, one of our Mississippians who graduated at Ft. Worth Seminary recently, has located at Itasca, Texas.

Congratulations to Pastor Hewitt and the First Church, Jackson, on the handsome way they paid \$6,000 on their church debt.

Next week is the time for the State W. M. U. Convention in New Albany, and also for the special W. M. U. edition of the Baptist Record.

Secretary J. B. Lawrence was with Pastor Mobberly last week in a meeting at Pickens. It goes without saying that they had a series of great sermons.

Dr. O. D. Wade of Texas, is helping Pastor Judah Feldman in a meeting at Gulfport. It is said it is the purpose of Dr. Feldman to give up his pastorate July 1st.

Mr. Grover C. Thames of Magnolia, will be in position to lead the music in revival meetings after July 1st. If desired he can furnish an accompanist and another singer.

Dr. Arch C. Cree, mission secretary of Georgia, is this month pushing his campaign for their State Baptist Hospital. The Christian Index had a special hospital issue May 16th.

Charley Butler is again delighting the soldier boys at Camp Shelby with his singing. He can always get a crowd and lifts them up. He is co-operating with Camp Pastor E. D. Solomon.

The conversation in the village hotel had turned on the war, when one of the company asked: "Which is the most war-like nation?" "Vacci-nation," replied a doctor. "It's nearly always in arms."

Now is the time to prepare your trip to the Summer Encampment at Blue Mountain and Hattiesburg. Now is the time for those in charge of the program to speak out and let people know what is coming.

The New Albany saints are putting forth every effort to make the W. M. U. State Meeting a success. They are planning, among other things, to have a commodious tent in which to hold the evening services.

Rev. B. F. Whitten of Coldwater, is in need of an efficient singing evangelist. He must be an orthodox Baptist and furnish satisfactory references.

The Christian Index of Georgia is said to have received in the past eight months four thousand new subscribers sent in by friends without remuneration. No wonder they declare a dividend. 9 hint to the wise.

One brother writes in a Baptist paper: "I preached at Blank Sunday. The Holy Rollers are trying to take the town. I am applying for overseas service." Does this mean that they have him on the run?

Another layman was elected president of the Northern Baptist Convention, Mr. F. N. Ayres of New Jersey. He was chairman of the committee for raising the extra million for missions by laymen last spring.

Brother McLaurin has finished his course at the S. W. B. T. Seminary and would be glad to locate in Mississippi, having declined work in Texas that he might come back to his native state. His postoffice is Braxton.

Mr. Virgil Halley who graduated at Mississippi College recently was operated on for appendicitis at the Baptist Hospital in Jackson, Tuesday, and is doing nicely. He is a son of Rev. I. A. Halley and himself preaches to churches within reach of Clinton.

Rev. H. J. McCool, one of our Mississippians who sojourned a while at Wynne, Ark., is now a Y. M. C. A. secretary, located at Camp Beauregard after taking special training at San Antonio. He is happy in the prospect of great usefulness.

In July the Baptist Hospital in Jackson must pay a note and interest on bonds amounting to \$5,650.00. It will be greatly appreciated if those whose subscriptions are due will send in the full amount and if others will make voluntary offerings.

A Laurel man proposes to be one of twenty men to pay off the \$26,000 due on our schools July the 5th. A Hattiesburg man says he will be one. Who will be the other eighteen? If you want to make the best investment of \$1,300 here is the best opportunity.

At the meeting of the trustees of the Southern Baptist Theological Seminary, Rev. A. T. Cinnamon and Rev. T. L. Holcomb were elected to fill the places on the board made vacant by the death of T. J. Shipman and the removal from the state of J. B. Leavell.

We see it stated that Dr. R. A. Meek is to retire as editor of the New Orleans Christian Advocate. He has made an A-1 editor and we have followed the work of our friend of university days with pleasure and pride. We wish for him the good hand of our God in the work he is to assume.

In response to a call for twenty of the best preachers in America to be sent to preach to our Texas, has released Pastor G. W. Truett for six months of this work, continuing his salary and looking after his family. This is the church's soldiers in France, the First Church of Dallas, contribution to the religious work in the war.

Good summer reading in these books. "Romance of Christian Experience," by Dr. E. J. Porter; "Paul's Joy in Christ," by Dr. A. T. Robertson; "The Changeless Christ," by Dr. E. C. Dargan; "Making Good in the Ministry" to Dr. A. T. Robertson and "The Psychology of Preaching," by Dr. C. S. Gardener.

The Home Mission Board held its annual meeting in Atlanta last week, making appropriations to its work of \$750,000, leaving \$250,000 of the million for emergency calls. Of course the million is not raised yet, but we are all going out after it. The Foreign Mission Board is authorized by the convention to project its work on the basis of a million and a half.

Pastors, will you let your people know that they may get the Baptist Record and Home and Foreign Fields both one year for \$1.00? This we can only do for new subscribers, and cannot promise to hold the offer open indefinitely. If you wish your people to know about the work of the kingdom and to grow in spirituality, tell them about it and send in their subscription.

The monthly report of Sunday School Secretary P. E. Burroughs shows that the Gold Seal, the highest award in teacher training, came to Mississippians, Miss Effie Grant of Ecorse and Miss Virginia Dabbs of Meridian. Beside these there were 77 diplomas, 11 Red Seal and 20 Blue Seal came to the state. Four Sunday Schools were given the Standard award, namely: Calhoun City, Immanuel at Hattiesburg, Oxford and Shubuta.

The condition of a Baptist who doesn't read the Record is as pitiable as that of a denizen of the Ozark who heard from a stranger his first news of the war. "What! is the civil war done busted loose again," he said. "No," was the reply, "we are at war with Germany and have been for a year." "Wal I'll be switched. I saw two strangers down in the valley yesterday. They mout o' bin Germans and I could a killed 'em jist as easy as not. That's what a man gets from not reading the papers."

The church at Gunnison on last Sunday morning had a great spiritual and patriotic feast. At the beginning of the service two four minute speeches were made by Boy Scouts and they were good speeches, well spoken. Then followed the sermon, the pastor believing along with many others that after talking war, business and other matters for six days and probably most of the seventh that the hour for worship should be most spiritual. After the sermon the service flag was unfurled and raised by two Boy Scouts and the flag along with the Honor Roll were dedicated.

The training school for chaplains is located at Camp Zachary Taylor, Louisville, Ky. It lasts five weeks. There are five instructors. There are two Baptists, one Catholic, one Methodist and one other denomination. At the last term there were ninety men in training, thirty-five of them already under appointment as chaplains. Of the other fifty-five twenty percent failed. They study military law, international law and proper discipline and conduct in the army. There is a large percent of Catholic among the applicants. Those contemplating entrance on this work ought to take it up with Dr. B. D. Gray, Secretary of the Home Mission Board, Atlanta, Ga.

THE VISION OF THE PREACHER AGAINST THE BACKGROUND OF THE WORLD WAR.

An address by President E. Y. Mullins at the Southern Baptist Convention, published by request of the Convention.

The preacher's vision and task are always the same: Christ crucified on the one side and a lost world on the other. That is the vision. The task is the task of bringing the two together. But great events shed new light upon the vision and the task. The Baptist preacher who correctly interprets his ministry will find in the great war much to inspire him to renewed consecration. The action of the trustees of the Seminary in undertaking to raise a half-million endowment for the students' fund is itself a sign of our new interpretation of our great task as a seminary. The splendid example set by South Carolina during the past year in subscribing her part is an inspiration to all the states.

A preacher may take a little or a great view of his work. Dr. Faunce relates that when the Canadian capitol building at Ottawa was being erected a visitor asked one of the workmen, "What are you doing here?" The workman replied: "I am working for two dollars and a half a day." Another was asked the same question, and he replied: "I am trying to cut this stone so it will exactly fit its place in the blue print." A third workman was asked the question, and he replied, pointing to the partly built walls of the great structure: "I am trying to do my part to help build that." Thus we may think of our task in a small or a great way.

A friend of mine said that to him, in his pessimistic moods, the great world war seemed to be the sunset of civilization. I remarked that if so it is in God's plan a sunset preceeding a glorious dawn. Ruskin says there is just the minute of a beautiful sunset when it is at its greatest glory, and that the painter Turner would walk any distance and make any sacrifice for the privilege of seizing those sixty seconds of glory out of the twenty-four hours of the day. Now, if the war is a sunset, the preacher, and especially the intelligent Baptist preacher, can see its glory in a measure beyond that of other men. My purpose is to point out some of the elements in the vision thus obtained, against the background of the great war.

I mention, first, the glory of doctrine. Human experience in its tragic hours laughs at the effort to eliminate doctrine from religion. Everybody has become a theologian since the war started. Every doctrine has found a new interpretation. I mention here two of three. Mr. Wells, the novelist, has turned theologian and has given us a doctrine of God which is not new but which he thinks explains the great world catastrophe. If God is infinite in goodness, He must be finite in power, or else he would have prevented this horrible war. If God is infinite in power, he cannot be good because a good God could not permit what we are passing through. Mr. Wells concludes that God is good, but finite in power. He is a struggler and needs our sympathy and help to overcome the power of sin and darkness. This

sounds plausible until examined. But really, Mr. Wells missed the true explanation which lies on the surface of this war. It is found in the one word democracy for which we fight. God made us free and meant for the world to learn self-government. He will not rob us of our freedom. His Kingdom is a democracy, a self-governing, holy society. He waits for men to repent and believe and obey. He waits for them to achieve through his grace this highest goal. He restrains himself in order to develop us. We must conquer ourselves and win a world peace as free, self, governing beings. God cannot, by mere omnipotence, make a moral kingdom. Such a kingdom would be a kingdom of crushed wills, of human puppets coerced by power and not led by moral suasion. Mr. Wells' idea would make of God a mere autocrat, like the German Kaiser, and it would make of men mere machines.

We conclude that God is not finite in power but self-limited for moral and spiritual ends. His problem is to save men and at the same time leave them free. We should co-operate with him.

The war sheds light on the doctrine of the trinity. We give our sons to die if necessary. God gave His Son for us. There are relations in the godhead, fatherhead and sonship. Otherwise, we know love more deeply than God knows it.

The war sheds light on human depravity. "Kulture" has become a synonymous word. Human nature must be radically changed if the world is to be made safe for democracy and democracy safe for the world. Not art and literature, the blossom on the tree of civilization; not science nor philosophy, lower down on the tree; not government even, which is the organization of human rights, and is the trunk of the tree—none of these can save civilization. We must change the roots and the soil of human nature out of which the tree springs if we would change the tree. And this means regeneration by divine power.

2. I name also the glory of a spiritual Christianity, as a part of the world's vision. Christianity may be corrupted in two ways—at the bottom and at the top. It is corrupted at the bottom when infant baptism is introduced and the unregenerate world invades the church. It is like the broken rail which wrecked a train in the West. Responsibility could not be fixed. Was it the workman who drove the spike to fasten the rail, or the contractor who employed the workman, or the manager who employed the contractor? Or was it the steel manufacturer who made the rail? There is no way of finding out. Personal responsibility is covered up. The appeal to the individual conscience is destroyed by the broken rail. So also in the early centuries when unconscious babes were made subjects of the Christian ordinance, the New Testament principle of individual responsibility was destroyed and Christianity suffered shipwreck. European churches thus became the home of the unregenerate, and the Christian ideals of righteousness and peace were destroyed. No nation with spiritual churches could ever have accepted the

German ideals which brought on the great conflict.

Again, Christianity may be corrupted at the top. Great centralized ecclesiastical bodies ruled by priests or spiritual autocrats destroy its life. The union of church and state has destroyed spiritual Christianity and made atheists of men. A free thinkers' congress in Paris in 1905 declared for a free church in a free state, for individual liberty in religion and government. Their four planks were: (1) No state interference with religion. (2) No church interference with the state. (3) The right of the individual to worship God as his own conscience dictates. (4) The right of every man to a voice in civic affairs. This is a Baptist platform, and yet these free thinkers condemned the church and the Bible and the Christianity around them had obscured the blessings of the gospel. Any intelligent Baptist or American could have told them that their rights were all guaranteed to them in the gospel of Christ. The only real safety for the New Testament faith is in spiritual democracy. The little, self-governing groups of regenerated men, called churches in the New Testament, are the leaven of this world. They alone can truly make and keep democracy safe for the world.

I believe in democratic Christian co-operation with others wherever principle is not compromised. But "organic union" in the sense of a great centralized ecclesiastical system is not only undesirable in itself, but is in the highest degree perilous to all our great interests.

3. A third element in the vision is that of a transformed state. The war is teaching us that we must revise our ideas of the state or carry out fully our conception of the state. No state is sufficient for itself. Patriotism does not require us to hate others. Christian virtues are as necessary to the state as to the individual. Germany gives us an example of all a state should not be. Modern Germany rests on a quadrialateral, a four-fold lie. (1) Germany is foreordained to rule the world. (2) The state is foreordained to dominate, to use and if need be to crush the individual. (3) The will to power is the fundamental law of the universe. Just as the lion or tiger becomes strong and destroys its enemies, so also the lion-state or tiger-state should crush and destroy weak states. The weak state is made to be played upon by the strong. Bernhardi, in his book, "Germany and the Next War," clearly teaches this. (4) The fourth lie is "the divine right of kings." The Kaiser has repeatedly claimed that God made him king. He is fanatical with the belief. His ruthlessness in war is born of this fanaticism. The Kaiser can do no wrong. Crime is an instrument for the fulfillment of a divine purpose.

One of our dangers is that we may be debased in trying to destroy so hideous a monster as Prussian militarism. Some say: "As German soldiers cut off the hands of Belgian children, as they run bayonets through helpless infants and kill old men and women, let us retaliate in kind." We shrink in horror at the thought because we are Christian.

But some are not Christians and we need to keep alive the Christian ideals in war.

Sindbad, the sailor, and others were wrecked on an island. On the island was a giant tall as a palm tree, with a mouth like that of a horse, with ears like the ears of an elephant. He picked up the sailors one by one and inspected them, as you would so many partridges. When he found a fat sailor, he ate him for dinner. When he became hungry he ate another sailor. Sindbad escaped, he said, simply because he was mostly "skin and bones." "Se the monster of militarism" say some; "let us become like him. Let us become a beast to destroy the beast." God help us that we never shall become a beast. But we will fight fifty years if necessary to kill the best which lays waste all that is fair in this world.

The preacher must interpret the spiritual principles which shall regenerate the doctrine of the state. Paul's argument in Romans presents a quadrilateral which we may set over against the German doctrine of the state—a fourfold spiritual against a fourfold materialistic foundation. Here it is: (1) "All have sinned and come short of the glory of God." That is Paul's doctrine of equality. (2) "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God set forth to be a propitiation through faith in his blood." In this Paul says not the will to power, but the law of the cross is the fundamental law of the universe. (3) "Being justified by faith, let us have peace with God." This is Paul's idea of a permanent world peace. It is a peace based on a new relation to God, a peace based on righteousness. (4) "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." This is Paul's platform of freedom and democracy. First spiritual freedom, deliverance from sin and death. This is the root of all other forms of freedom.

4. I remark in the fourth place that we have a vision of the glory of a gospel of reconciliation. I fear the harvest of hate following the war. Hate is foolish as well as un-Christian. Even a German socialist saw this when he said recently: "We Germans pray 'Gott strafe England; Gott strafe Frankreich' and yet the English colonies are the best markets we have. To pray such a prayer means really 'Gott strafe' German commerce, labor and German prosperity."

Deep down in the heart of the German people humanity and love still live. The military oligarchy now dominates and terrorizes. But let us hope a new spirit will in due time show itself.

A young English aviator killed his German opponent. He alighted near the machine of his fallen foe. A fair young boyish face, with a deep gash on the brow was what he saw when he drew the German boy from his crushed machine. He placed his hand over the heart to see if it still beat. He felt something stiff, and from a pocket over the heart he drew a photograph of a woman with gray hair and lines of suffering marking her expression. Beneath it in German was scrawled in a boyish hand: "Meine Mutter"—my mother. The British boy took the body

of his fallen enemy back to his own lines and wrote the mother the following letter:

"It's your son. I know you can't forgive me, for I killed him. But I want you to know he didn't suffer. The end came very quickly. He was very brave. He must also have been very good. He had your picture in his pocket. I am sending it back, though I should like to keep it. I suppose I am his enemy, yet I don't feel so at all. I'd give my life to have him back. I didn't think of him or you when I shot at his machine. He was an enemy spying out our men. I couldn't let him get back to tell the news. It meant death to our men. * * * I know you must have loved him. My mother died when I was quite a little boy. But I know what she would have felt if I had been killed. War isn't fair to women. God! how I wish it were over. It is a nightmare. I feel if I just touched your boy he'd wake and we'd be friends. I know his body must be dear to you. I will take care of it and mark his grave. After the war you may want to take him home. * * * My own heart is heavy. I felt it was my duty."

In due time he received the following reply:

"Dear Lad: There is nothing to forgive. I see you as you are—your troubled goodness. I feel you coming to me like a little boy astounded at having done ill when you meant well. * * * I am glad your hands cared for my boy. I had rather you than any other touched his earthly body. He was my youngest. I think you saw his fineness. I know the torture of your heart since you have slain him. To women, brotherhood is a reality, for all men are our sons. That makes war a monster that brother must slay brother. Yet perhaps women more than men have been to blame for this world war. We did not think of the world's children, our children. The baby hands that clutched our breasts were so sweet we forgot the hundred other baby hands stretched out to us. * * * And now my heart aches with repentance. When the war is over come to me. I am waiting for you."

After all, this war cannot kill some things in the human soul. God help us to win a victory over hate through the power of the gospel of reconciliation.

5. Finally, I see in the preacher's vision today the glory of missions. What is that glory? It is that missions is the war behind this great war. Missions is the key to unlock the future of this world. Wars deceive us by their nearness. They are like punctuation marks in a sentence, but never the sentence or the history God is writing. Some little wars are like commas, other greater wars like semi-colons, yet others are like colons. Some wars are like periods at the end of a sentence, paragraph or chapter. Perhaps this one marks the end of a volume. But in any case it is not the sentence, or the chapter, or the book.

I am absolutely confident as to the future. It is written in a book and we can read it. The book was once sealed with seven seals. But the Lamb slain has opened it. One sentence in the open book sums up the future. Read it in the sixth chapter of Revelation following a brief and graphic word picture.

There comes forth a rider on a white horse. He holds a bow in his hand. To him was given a crown. Here is the sentence: "He came forth conquering and to conquer." That is the condensed history of the future. Christ is the rider. And I say to German militarism with its frightfulness: "He came forth conquering and to conquer." I say to Treitschke and Bernhardt, with their doctrine of the brute state: "He came forth conquering and to conquer." I say to the Kaiser, with his blood-lust and his diabolical ambition: "He came forth conquering and to conquer." I do not know much about the future, but this much I know beyond a peradventure: "He came forth conquering and to conquer." After the long struggle and gradual victory, the rider of the white horse returns in chapter nineteen. But now he is called "Faithful and True," and "in righteousness doth he judge and make war." Now "his eyes are a flame of fire, and upon his head are many crowns." Now he is "arrayed in a garment dipped in blood and his name is called the Word of God." Now a sharp sword proceedeth out of his mouth—mark that word, out of his mouth. The gospel is the sword which shall determine the destiny of this world. Now "he hath on his garment and on his thigh a name written, King of kings and Lord of lords."

May God give us grace and wisdom and skill and efficiency in making known that gospel to the ends of the earth. And God help us to catch the vision of a trained ministry, a ministry equal to the great opportunity and the great task. Let us make the way and provide the needed funds to help the worthy men, that no young preacher with a burning desire to fit himself for his great calling may be denied the facilities and training required. Behind the missionary enterprise is the efficient local church. Behind the efficient local church is the efficient pastor. Behind the efficient pastor is the well equipped college and seminary. And behind the well equipped seminary are men and women with vision who supply the needed funds.

THE MAN FOR THE WORK.

Permit me to say, please, that The Board of Trustees of Clark Memorial School could not possibly have selected a better man to head that school than Rev. T. A. J. Beasley (now Dr. Beasley, Hall-Moody Institute having recently conferred upon him the title of D.D., an honor really deserved by him, if deserved by anybody.) Bro. Beasley is the best fitted man to fill the gap between the public school and the regular college course that I have ever known. Personally, I objected to our taking over Clark Memorial, but now I see that God had a hand in it because He has put the man over the school who is specially endowed of God to inspire and help the country boys who are called to preach but not prepared for college. So many men are called of God to preach after they marry and settle down, and generally they have had poor opportunities to get an education. Such will find Clark Memorial under Beasley's administration the very place for them.

E. L. WESSON.

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word, which must accompany the notice.

EDITORIAL.

MOBILIZING THE CHURCH.

This is not a wartime dissertation, though it may have a somewhat military title. A great deal is being said nowadays about the changes which the churches will have to undergo when the war is over. Much of it is crude, some of it funny and some pitiful. With most of it we have no sympathy and little patience. The war, however, is a spur to every activity, intellectual, spiritual, good or bad; and it ought, it must put new life into our churches or they will be less fit than they were before. Some needs which already existed have become more manifest in the light of new and strenuous conditions.

To the class belongs the business under the above title of mobilizing the church. Don't imagine here that we have in mind anything so magnificent and far removed as the universal church. We learn that vast schemes go to such master minds as Dr. Jno. R. Mott and the Federal Council. We are talking about that little group of saints which assembles regularly in the meeting house with you and of which you are a part. We do not propose to work out even that problem for those who are facing it. It is about as much as can be done here to help each man and woman to realize that there is a veritable problem of setting that church of yours to its great task and seeking to utilize every unit in it and co-ordinate them all for fulfilling its purpose.

Every real pastor who has at heart not only the interest of his church members, but the welfare of the world and the honor of God's Kingdom, is deeply concerned in this problem. Most of us know that we are not carrying out the fullness of God's purpose in the work of the churches. And many of us realize that we have come to a day of transition in the life and work of the churches. The time is past when one can be satisfied to go to church, listen to a sermon, perhaps take part in the singing and go home to think no more about the church or the Lord's work until next Sunday or the next monthly meeting. And yet this is practically (as is it impractically?) what happens in a large per cent of our churches. Instead of being mobilized, they have become stabilized. They are like people who go regularly to the table but are vagrants when it comes to the matter of work. Indeed, they have never waked up to the fact

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that there is any work, or that it was intended for them.

Even where a church has a program of work and the leaders are seeking to fulfill their obligations, a large part of the membership is out of touch with its purpose and indifferent to its success. The leaven of divine energy and compassion seems not to have reached them and they are simply appendages to the corpus ecclesiasticus, the church body.

Now you are expecting a ready made remedy for this condition, one which can be easily administered without pain and warranted to produce results corresponding to the need. Sorry, but we are not set for supplying all the needs of all the churches and relieving the officers and members of their responsibility. However, as one who is working at the problem, not as Paul who gave his judgment as being found faithful, we offer a few suggestions which may help in working out the undertaking.

First, the church must realize that it has a task. This seems simple enough; too simple to need saying. But many have never found it out. They are just chips on the tide or corks on the current. We must know that the church is a separate entity, brought into the world with a specific purpose and not a mere observer of passing events.

Second, the church must study, must do a little thinking to learn what that task is. The work of ministering is not confined to an official class; it is the business of the whole body of believers and of every member of that body. Preaching is only a part of it, an important part, necessary to all the rest, but only one of many forms of ministering. A preacher is a herald, a trumpeter, who wakes men from the worldly slumber with the reveille which calls them to the task of world ministry and world conquest. It is the business of the church to see that every real need of every man is fully met. Now this is a big program, too big to take in all in a minute. Look about you see the physical, mental and spiritual needs of your community and of the world. Summon your fellow Christians to the task of supplying them. It will be a growing, a constantly enlarging program, which will not end nor diminish till Jesus comes. Even so, go to it. That is what we are in the world for, that's what we are in the church for. That's what the church itself is for. It will call for all our strength and call forth all our resources. It will be the making of the church and of you. As there are some of your church members who will not see this you will have to take the responsibility of getting their help in the work.

In the next place, it will be evident that your church in some department or in many will have to be a training school for those who need development. This will be in the Sunday School or Woman's Missionary Society or B. Y. P. U. or Teacher Training Class or all of them together. Training camps are a military necessity.

This work can only be done at its best when you have a pastor on the ground whose time will be given to superintending the work. Our churches must have the time of a preacher and it will be necessary for them

Thursday, June 13, 1918.

to give him a support. Many churches now having only once a month preaching could have a preacher for every Sunday in the month. They are able to do it if they wish. This means more work, not simply more preaching; more work for the members, not simply for the preacher. Are they willing to do it (or are they afraid of exerting themselves)?

RAISE THE SIGHT

In the matter of benevolence generally we have been shooting entirely too low. At the recent convention in Hot Springs the Foreign Board was authorized to lay out its work on the basis of \$1,500,000, and the Home Board \$1,000,000. This, while a shock to the nerves of some, because of its large increase over last year, is entirely inadequate to the needs and not proportioned to our ability. The proposition of Brother Quisenberry to raise \$5,000,000 for Foreign Missions, though not taken seriously by the majority, is none too much for the work on the field nor too great for our people to give. We have not yet learned to elevate the sight of our gun sufficiently to get the range of the forts of sin we are attacking. That matter, however, is settled for twelve months and we must get down to the task.

But in the report on Christian Education which was adopted by the Convention, the committee was more courageous and outspoken. They plan a program for five years in which \$15,000,000 is to be raised for Christian Education in the South. That means \$3,000,000 a year in the Southern Baptist Convention. This may seem impracticable to people who look only at the past, but to those who look around them at conditions, look forward at the demands and up to God for direction and help, it is altogether within our power and demanded by our needs. A few comparisons will help us to get a true perspective. Southern Methodists are planning to raise in the same time \$25,000,000 that is ten million in excess of what we propose. They are not so numerous as Baptists and they do not have as much money. But they are planning to raise sixty five per cent more than we raise. The Presbyterians will do no less. This is enough to show that instead of undertaking too much we are rather making it too little. We have fooled away several years in Mississippi trying to raise \$75,000 for two colleges and have never finished the previous campaign to raise \$200,000 for Mississippi College. Our present Education Secretary, Brother R. B. Gunter is making good progress toward getting out of debt, but needs a lift right now.

But when this is done we are just ready to start to begin. The real task is then before us. Three million ought then to be raised in five years to enlarge and improve what we have and get more schools. This writer is not authorized to speak for anybody else and yet he feels that he speaks the almost universal wish of Mississippi Baptists when he says that Blue Mountain College ought to be brought within the number of the Convention owned colleges. This means a good financial outlay. Mississippi College must be

put forward to attain the ideal of Greater Mississippi College laid out for it several years ago, but which has lain dormant for a while. It takes vision, and it takes courage, and it takes common sense and consecration to the task and money to fulfill it. Dr. Gambrell said at the recent Convention that his only fear was that Southern Baptists would be little in this time of big things. There is no need to be little, but the opportunity and necessity are upon us for great things. This present month ought to be a time for collecting money for immediate needs and education for large things.

There is a basis of truth in the much perverted doctrine of the survival of the fittest. The truth is this that Jesus said "The kingdom of God shall be taken away from you and given to others who will show fruits of it." When a child has a father who is a Baptist and a mother who is a Methodist, he will go with the one who has more religion and is more faithful. Doctrinal correctness has mighty little to do with where he will go. So in the leadership of the future, it will go to that denomination which by faithful devotion to the cause of Christian Education shows or acquires the greatest fitness for it. To him that hath shall more be given and he shall have abundance. From him who hath not shall it be taken." This ought to put every Baptist who knows and loves the truth on his mettle and we must give to our children and to others the best possible educational opportunity in a way to make great Baptist leaders.

The Baptists of Virginia are now out for a million. The Baptists of North Carolina are working for a similar amount. The Baptists of Mississippi can do as well as anybody. It always has a tone of pitying condescension when you hear somebody say that our Baptist schools are doing more work than any others, "considering their equipment." Let's knock that last phase out by making these agencies in the kingdom of God better than the best in their material equipment and saturate them through and through with the spirit of the gospel and the grace of the Lord Jesus Christ.

Baptist Education Commission R. B. Gunter, Sec'y.

TWENTY MEN.

A Laurel man proposes to pay \$1,300 of the \$26,000 due on our school July 5th, provided nineteen others will join him, and cancel the debt. Prof. J. L. Johnson of Hattiesburg, says he will be one of the twenty. Women will do as well as men. What we want is that twenty persons will give each \$1,300. This would cancel all the bonded indebtedness on the Woman's College except about nine thousand dollars. Will you be one of the twenty?

The best commentary a man can use is Obedience to the Revealed Will of God. This is a good commentary on paying subscriptions for the Lord says, "Pay thy vows." If we do that which we know to be His will, the doing of it enables us to understand other truths.

SUNDAY SCHOOLS.

This is your opportunity to give to a cause which furnishes more for the money invested than any enterprise going. When giving to Christian Education you are either directly or indirectly giving to every righteous cause. The Christian school is the training camp from which our leaders in Kingdom work come.

If the programs have reached you, get busy and have your program well in hand. Endeavor to raise your full apportionment. If programs have not reached you, write us at once for them. Remember that this is a South-wide movement. We want to be loyal to our denominational program.

CHURCHES

This is the time for every church which is not on the "Budget" to give its full apportionment. You may see it in the Baptist record of June 6th. The churches which are on the "Budget" would do well to make a special offering.

Churches started Christian schools. Churches taught the state how to educate. But the state will never, so long as politics plays a part in schools, educate as well as the church school. The churches must continue what they began. This must be, if the church fulfills its mission. This must be if the church lives.

In giving to Christian schools, the church is but feeding, fortifying and strengthening itself.

PASTORS

You are the men upon whom depends, more than any other, the success of this educational work for the next two and a half weeks. Do not let any one sidetrack you by saying that other things are of more importance. The war is upon us because we were short on Christian schools in Europe. Crime is increasing at home since we have been neglecting our schools. There is nothing which re-inforces the pastor's efforts like the Christian schools.

You would not be willing for Mississippi to fall when Texas, Virginia, North Carolina and other states are making such marvelous programs. The Northern Baptists are raising \$14,000,000 for Christian education; the Northern Methodists \$30,000,000; the Southern Methodists \$25,000,000.

Don't let the Laurel man's proposition retard the giving by the church. We need \$76,000.00.

Let's get out of debt.

BAPTIST CHURCHES DESTITUTE OF BIBLES.

In my travels through this land of Baptists (Southeast Mississippi) I have found to my astonishment that a large majority of the churches have no pulpit Bibles. That they are destitute of the Word of God. They have good church buildings, good organs, good hymn books and neat pulpits with neat tops for Bibles but also, no Bibles thereon. A sight to behold. It reminds one of a well dressed gentleman with no head on his shoulders. The most important thing in a Baptist church is missing, without which there would be no Baptists on earth. I con-

fess to having felt otherwise than shouting happy when I entered such pulpits and found no Bible there. And to add to my embarrassment some one would hustle around in search of the Word of God for the use of the visiting minister and in several instances Bibles were borrowed from nearby families. Don't smile, it's shameful. Do I hear the members of churches without pulpit Bibles exclaim, "Brother Bowen you don't understand. Why, sir, our pastor owns a Bible, don't you know and he tucks it under his sleeve and takes it to church with him and he uses that." Ah, I see, and you have made matters worse. Just to think that you depend on your pastor to furnish a Bible for which he paid the cold cash. Poor man—and how he bears with your neglect. He has more patience than I have. You ought to have me for your pastor for about two weeks. I have been called to the pastorate of more than one church that was destitute of the Word of God and the first thing I did was to purchase a large plain print pulpit Bible and pay for it out of my own pocket and place it on the pulpit. The money was returned to me by the women of the church without my asking. I wonder why it is that the noble women of destitute churches, destitute of the word of God that they don't relieve the sad situation.

Again and I have entered pulpits which had pulpit Bibles but what a sight to behold. They were so torn to pieces that they were good material for rat nests. What a shame, and what think you of the thoughts of visitors as they gaze upon such an insult to God? What's the matter with the women of the churches? Are they asleep?

It was not long ago that I entered a fine Methodist house of worship and stepped into the pulpit and laying my hand upon an excellent pulpit Bible I then and there kindly rasped Baptist churches for their neglect in failing to place pulpit Bibles on pulpits in their houses of worship. Yes I did and if you doubt my word just ask Rev. W. H. Bostick, pastor of Columbia Baptist Church about it. He was present in the house and heard me. He may have felt that my remarks were quite personal as he was the only personal present at the time.

W. H. Bostick and how "I thank God at every remembrance of him." Being a Son Timothy in the gospel I have watched his ministerial career with delight. He has "studied to show himself approved unto God a workman that needeth not to be ashamed," and today he is "making good" as pastor of one of the best churches in the state and which is located in one of the best towns in the state and having one of the best church buildings in the state with the best of furnishings and one of the sweetest singing choirs I ever heard and what else. Let me think. I do not now remember having seen a large plain pulpit Bible on that handsome pulpit. Ah well this church has plenty of company in that respect. This old preacher the writer will close this fault finding mournful letter in hope of better times in a "better country."

O. D. BOWEN.

Gulfport, Miss.

ATTENTION PREACHERS.

These are stirring times—when big things are being put “over the top.” The biggest business in the world today is the preaching of the Gospel, the world’s only hope. The battle is on, and the great Captain is calling us to do our dead level best. Are you doing your best? Well I am doing the best I know how. Say, brother some of us have been doing (f) things in “the same old way” until the “ruts” are as deep as the trenches “over there.” For the preacher, at least a “rut” is only a grave with both ends knocked out. But, you say, “there is nothing new under the sun.” Exactly so, but there are many new methods of doing this “one thing” we call preaching. Are we doing it in the best and most effective way? Are we not postponing the day of victory, by a failure to use the best?

BEHOLD

The changes in the physical world. Transportation, locomotion, agriculture—in fact in every form of human activity. Has the church of Jesus Christ kept up with the world’s enterprise?

THE PSYCHOLOGICAL HOUR

Are we doing our preaching in the most effective way? Are we getting the desired results? If not why not? We were talking a little while ago, about “keeping the wires up.” We are past the wire stage, and are now in the “wireless zone.” Are the “batteries” running? Are we proficient, yes 100 per cent, proficient wireless operators?

ENEMIES

The second best is the deadly enemy of the best. Every preacher who is satisfied with anything less than his dead level best today is a dicker, of the worst type. It’s bad enough to be compelled to use antiquated guns and ships in the present awful conflict, but physical equipment for as an aid to the coming of the kingdom is wholly inadequate in many places, where it could be better.

What shall we say of the preacher who is willing to bruise and tangle the harvest, when he ought to wield a sharp blade? The preacher gripped his audience mightily today. How, with his hand? No, but by his psychological contact, his “wireless touch.” Every preacher worth hearing, has to compass the space between the pulpit and pew, and this we call the “psychology of preaching.” If a more lucid, stimulating helping volume has been published in the last decade, than that of G. H. Gardener, on *Psychology and Preaching*, it has escaped our attention. (Macmillan Company, New York, \$2.)

We have no interest in this new book other than its vital merit, as related to the coming kingdom. It is a thorough study of the more important mental processes—intellectual, emotional and voluntary—as they function in preaching, it takes up, first, the psychic phenomena of the masses as they appear in assembly and community groups; second three important occupational types, the minister, the laboring man and the business man; third the “modern mind” or the peculiar mental attitudes of today as compared with yesterday. The book will be very helpful to you. It is interesting, thrilling

and strengthening. You will be a different preacher after having read it. Read it carefully, pray very earnestly and not the difference in the results of your work.

THE CALL OF THE HOUR

Is for the best that is in us, and shame on the preacher who does not do his best. Not failure, but low aim, is a crime. Aim high, and then fire, and keep firing until the last fort expires, and Jesus Christ is crowned Lord of all.

H. N. QUISENBERRY.

THE “TWO SOURCES OF CHRISTIAN POWER.

(E. L. Wesson.)

In Acts 1:8 Jesus said “Ye shall have power, after that the Holy Ghost is come upon you.”

These words were spoken to the apostles and show clearly that they, though trained under the direct instruction of their Lord for three years, were not qualified to be witnesses of power to His wonderful teachings and works. We also learn from this statement that the very best possible educational training does not rightly qualify the witnesses of Jesus Christ for the great work committed to their trust. That does not mean that educational training is not essential to the best work one can do. Far from it. Jesus showed the necessity for such training by keeping the apostles for three years in school under His own teaching. The following statement will, I think, clearly set forth the truth: Neither educational training without spirit-filling, nor spirit-filling without educational training will rightly qualify the servants of Jesus Christ for their momentous task. To be rightly qualified requires both.

We have always had two mistaken factions or classes among Christian teachers and workers. First, those who seem to lean wholly upon educational qualification, or intellectuality, for religious service and success. Second those who seem to lean wholly upon spirit-filling for qualification for all service. The first mistake leads to cold, educational formalism; which in the end leads to skepticism and infidelity. The second mistake leads to emotional fanaticism; which often ends in wild vagarism, infidelity or insanity.

Separated these units of power become destructive agencies, but rightly joined together they lead to careful, intelligent, persistent, uplifting Christianity. Just a little careful observation will convince any one who thinks of the correctness of this statement. Whether Satan is permitted of God to do what he does, or is working against God’s will to destroy Christianity, you may judge for yourself; but we must all agree that his satanic majesty is forever doing something to keep the religion of Jesus Christ from accomplishing its best results in the world, and one of his most successful efforts has been to separate between the two elements of power, intellectuality and spirituality. Satan saw that intellectuality leans almost wholly on self for success, therefore does not rightly recognize the necessity for the divine inworking in religion; and that

the result of that will be a dead formalism that curses the world; therefore in his satanic shrewdness he began from the very first to build up in Christianity a class, or school, of leaders who stressed intellectuality for the upbuilding of Christianity, and looked with criticism on spirituality, and he succeeded well.

Then he saw that the unlearned leaned almost entirely upon emotion as the channel for the manifestation of spirituality, and he began to stress that and thus stir up feeling against intellectuality, or education, and he succeeded well in that. Thus he separated between the two elements of power in the Christian religion and arrayed the one against the other, making of the one intellectual soul freezers, and of the other silly, emotional vagarists, robbing both of their power and causing Christianity to fall short of its mission in the world.

It seems now that these two elements, if such we may call them, are coming together. The educators are coming to realize that those who lean on intellectuality have but one wing, therefore cannot fly. There is now, as never before among Baptist educators, a growing consciousness that the most thoroughly educated must receive the endowment of the Holy Ghost or be next to powerless as witnesses for Christ Jesus. This is a wonderful advance. Put the two wings of trained intellectuality and true spirituality together, as our Lord showed clearly they should be, and the hosts of hell could not withstand the power of the combined forces.

One reason why the country churches have never taken to the educated ministry has been because the coldness and deadness of the sermons did not feed the soul. The common masses will starve to death under spiritless preaching, it matters not how intellectual it may be considered. On the other hand the town and city churches have suffered more than words can express because seeking an educated ministry they have been fed on the cold reasoning of the mind. Many good men have often feared to educate a young man with gifts and spiritual zeal for fear he would lose his spiritual power. The masses want and need heart messages. In the past there has been reason for such fears. When at the seminary for a little while I thought that I would actually lose all of my sweet fellowship with the Holy Spirit. But thank God it is not so now. Our seminary presidents are now our most earnest pleaders for spirituality and evangelism. It is wonderful to listen to Drs. Mullens and Scarborough plead for the necessity of consecration to God and spiritual unction for Christian service.

I always regretted that we let “the second blessing” folks run off with one end of the truth, and oftentimes go into the wild and seemingly senseless harangues and vagaries which they advocated; while we pulled the other way into the cold, critical, formal and often platitudinous utterances called preaching. Thank God we are beginning to see our mistake and are coming to feel the meaning the words of our Lord when He said,

"Tarry ye in Jerusalem until ye are endued with power from on high."

As surely as Jesus said to His personally trained apostles, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me," just that as surely do we need power of the Holy Ghost upon us to qualify us for Christian service. We should educate to the fullest in literature and theology, and then tell all of the called of Jesus Christ that they are powerless until filled with the Holy Ghost for service. The religion of Jesus Christ is both intellectual and spiritual, so is man, and we cannot glorify our Lord as we should unless we combine the two in a life of consecration to God.

Budget Laymen Department.

N. T. TULL, Superintendent

BUDGET DON'TS.

1. Don't try to put on the budget without due preparation. The pastor must know the plan in detail himself. He must teach it to his people. He must drill the deacons. He must carry the instruction to every department and organization of the church. He must use his pulpit for molding sentiment in favor of better church financial methods. He must hold up Bible standards of giving.

2. Don't try to put on the budget without the proper sort of organization for launching and operating the plan. It will prove fatal to the plan to just fling it at the church in a loose way and expect it to work itself. The plan is not designed to prevent work. It is designed to give method to your work.

3. Don't try to operate the plan without the necessary equipment. A systematic plan must be run with system. The work system comes from two Greek words, one means "together" and the other "to stand." It is therefore necessary to have the necessary equipment to make the thing "stand together."

4. Don't think that the "envelope system" is the budget system. Contribution envelopes are used for gathering in the money when the budget plan is operated, but you might use envelopes and not have any thought of the budget.

5. Don't think you are on "the budget" unless you are making monthly remittances to the Convention Board office. The monthly remittance for denominational objects is the paramount thought, the big purpose, of the budget plan. If the budget plan fails to bring a more dependable support to our great denominational work, it fails completely as a denominational program. The monthly remittance is the life-blood, the heart and soul, of the plan.

When you train your church to make a monthly remittance of a definite amount to the support of denominational work with the same regularity as it pays the pastor's salary you are creating a denominational conscience

in your church that no other influence can equal.

Mt. Pisgah church, Montgomery association, puts on the budget to begin first Sunday in June. They promptly sent in one-twelfth of their apportionment for denominational causes immediately after the first monthly offering.

The general secretary of the Laymen's Missionary Movement made an estimate three or four years ago that if the Baptists of the South were all tithing they would give over eighty million dollars per year. The statistical report at the recent meeting of the Southern Baptist Convention showed that the Baptists of the South have \$64,000,000.00 invested in church property, and that they gave for all purposes last year \$15,000,000. These two amounts combined make the sum of \$79,000,000, or less than what the tithe of our people would amount to in one year. This means that the Baptists of the South could destroy every dollar's worth of church property now owned, and in one year build it all back again and give more to missions than ever before in their history, all with the tithe of their increase. "Ye are cursed with a curse: for ye have robbed me, even this whole nation."

There is going to be slow progress in the work of the kingdom until we preach and teach the Bible doctrine of giving. Every enterprise that we launch in the work of the Lord is dependent upon money, yet we treat the financial phase of our work as an evil to be overcome instead of a force of great power in our advancement.

CAMP PASTORS IN FRANCE.

The Southern Baptist Convention at its recent session in Hot Springs instructed the Home Mission Board to take charge of the business of sending camp pastors and other religious workers, representing the denomination, to soldiers abroad. I have no purpose to discuss that decision which, of course, we all accept cheerfully. It does seem, however, only just and fair to all concerned that some clear and coherent account of the relation of the Foreign Board to this matter should be made to our people before the incident passes entirely out of mind, and as I was chairman of the Committee of the Foreign Board, charged with the conduct of the negotiations on behalf of that board with the Government and with the Y. M. C. A. leaders, I undertake to furnish this statement.

At a conference of brethren held in Texas in November, 1917, at the time of the Texas Baptist State Convention, the business of supplying the religious needs of our army in France and other countries was considered. Dr. George Green, superintendent of the camp activities of the Home Board, Dr. Geo. W. Truitt, State Member of the Home Mission Board, and Dr. Gambrell, President of the Convention, were present and participated in the conference. Dr. Green stated that the Home Board had its hands full in meeting the demands here in our own land, and suggested that the Foreign Board might very well undertake to do this work among the soldiers abroad. This sentiment met with the unanimous approval of all who were present. The Conference, of course, was in

no way official, yet the opinions of men of their position and influence impressed the Secretary of the Foreign Mission Board who was present. Upon his return to Richmond, he presented the matter to the Foreign Board, although already heavily burdened with the work in its hands, at once recognized the importance of this proposed enterprise, decided to undertake to see what they could accomplish in the direction of meeting this need and appointed a committee to represent it, naming me as chairman.

We at once began to get in touch with the authorities in Washington and with the Y. M. C. A. people also so that there might be no conflict or friction. At the direction of the committee, Dr. Love and Mr. William Ellyson, President of the Board, visited Washington, and later Dr. Love visited New York where he had a conference with the War Work Commission of the Northern Baptist Convention and with Dr. Mott of the Y. M. C. A., and still later Dr. Love and Dr. Skinner visited Washington. I need not burden this communication with the details of the committee's work, except to say that we did our best to secure the desired permission and at one time it seemed quite certain that the way would be open to us. Later, however, the committee was informed by Mr. F. S. Brochman of Y. M. C. A. headquarters in New York in two letters, one dated Feb. 21, and one March 2, that the Y. M. C. A. had no power whatever to cooperate abroad with the camp pastor arrangement as it existed here and that the War Department was the only source from which we could secure this authority. We took the matter up directly with the War Department and an appointment was made for our sub-committee to meet Dr. Keppel, Third Assistant Secretary of War, to whom the business was referred. In our letter to the War Department we said: "We were proposing to send to the soldiers in foreign lands a few picked, strong, judicious men whose appointment of course, should be approved by the Y. M. C. A. and the military authorities, but who should be paid out of our treasury. Such information as we were able to get seemed to indicate that there was need for these additional religious workers and quite a group of our admirable pastors have indicated their willingness to go." The interview with Dr. Keppel was not encouraging and at this juncture, early in May, it was decided to postpone further action until the meeting of the Convention. To the Convention the Board makes in its annual report at page 6, a full statement of the entire business, with the exception of the last item of the visit to Dr. Keppel which occurred too late for insertion in the report. The full correspondence in the matter, including an account of the interview with Dr. Keppel, was taken to the Convention and was in the hands of the chairman, subject to the call of the Convention.

These facts are set down here that our people may fully understand just how the Foreign Board was drawn into it and how earnestly they sought to meet what seemed to be a real demand.

Respectfully,

R. H. PITT.

Mississippi Woman's Missionary Union Page

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All funds should be sent to Dr. J. B. Lawrence,
 except the Literature Fund, which should be sent di-
 rect to Mrs. M. L. Lackey.

THE MISSISSIPPI'S W. M. U.

A home like other precious things, never seems so dear as when it has been lost, and the following call from three who have lost by fire almost their earthly all will stir in every Christian heart a desire to give help. Will you not have it read at your next society meeting and obtain a contribution for these dear missionary workers? Send us a note saying that you have done so, with the amount if you will and it will be our pleasure to report it. The Clinton W. M. U. has made a good contribution and we shall be glad to learn from others. Do not refrain from giving because you can give only a small amount, for added to many others it will make a large one:

A GREAT LOSS AND A TOUCHING APPEAL.

Miss Fannie H. Taylor, West Tampa, Fla.

On Monday afternoon, April 8th, a fire broke out in an old vacant frame cigar factory in West Tampa, and in a short time a high wind caused every mission chapel to burn to the ground, together with one hundred houses. One of the buildings was our own Baptist Italian Mission property of the Home Mission Board, secured at a cost of \$4,500, and insured for \$2,000. All of the furnishings of the church and school which were under the same roof were burned—piano, new song books, Bibles, equipments for various clubs, industrial work, playgrounds, etc.

One of the houses burned in that terrible fire was our own "House of Happiness," a rented building, where the three missionaries lived—Misses Martha Dabney, Bertha Mitchell and Annie Taylor—and where Miss Mitchell had her kindergarten on the first floor. Practically all of the kindergarten equipments valued at nearly four hundred dollars. Much of the furniture in our home was given by Baptist ladies of Tampa, and friends from all parts of the country had contributed to make it one of comfort, convenience and attractiveness. It was indeed a sweet home which we enjoyed for seven happy months, the last six of which my mother was the guardian spirit. I had my good piano from which I had been separated so long, sent from Kansas City last September. How the tones of a sweet-toned piano seem tied to our very heart strings! We not only enjoyed it, but our music-loving Italian friends found no greater pleasure than gathering around it for singing and music.

Some things carried down to the street in

front of "House of Happiness" were burned because of fire across the street, and on each side. After the trunks were really hot, two men, who were the only ones left on the street when we came from the house, dragged all but one far enough back to escape the fire.

Many of our own Italian people had their homes burned, and as we suffered together we felt a stronger tie and wondered if God did not hold a blessing here for us all. Indeed, our hearts are touched as we remember how quickly our dear Italian boys and girls came to our home and carried things out for us. Some of these bundles were saved in their homes that were far enough away from the fire; others burned that were not thought to be reached by the fire.

Friends in Tampa have been exceedingly kind and prompt in helping to reinstate us in housekeeping, and friends in Florida and our home church people in other states are already cheering our hearts with gifts.

And now I feel sure that many from all over the Southern States who are interested in the work will want to have a share in replacing our equipments. Remember that this has been gathered by love offerings through the years, but now we are left without anything, and we cannot afford to wait even one year to get it back. We need it now!

One week from the date of the fire, Miss Martha Dabney was teaching her school in a lodge room tendered us for that purpose, also for Sunday School. Miss Bertha Mitchell the same day opened her kindergarten in a large vacated blacksmith shop! Perhaps some of you who read these lines have visited her attractive kindergarten comprising several rooms, and can imagine the contrast.

If you could have looked in the other day and have seen forty-seven dear little Italian children sitting around the circle on little wooden boxes provided by merchant friends; if you could have felt the love expressed in their little faces that had brought them back to their teacher, even to a barren blacksmith shop, I think the boxes would speedily be replaced by little chairs and tables and the many other necessary things would soon be made possible.

School benches were provided by the county superintendent of schools for Miss Dabney's school, but it was necessary to take the lodge room where chairs must be used because of lodge meetings at night. So here teacher and pupils must suffer inconvenience. But here, also, the average number of forty children proved the love and loyalty to their teacher by making the best of things without a murmur.

Friends, this is the Lord's work and we believe He has entrusted it to us to carry it on for Him. We cannot do it as we believe He wants it done without your help in this time of calamity. The Home Board will have the task of replacing a building that will cost much more than when built—at least \$6,000 with an insurance of \$2,000. Catholics are already sounding out that Protestants had no business in West Tampa, anyway. We hope and pray that large gifts will be made for the buildings—Home and Foreign Fields,

PROGRAM OF STATE W. M. U. MEET-

ING NEW ALBANY, MISS.

TUESDAY EVENING, JUNE 18.

8:00 Devotional, Dr. Webb Brame, New Albany.

Special music.

Convention Sermon, Dr. E. Y. Mullens, President Southern Baptist Theological Seminary, Louisville, Ky.

Announcements.

Benediction.

WEDNESDAY MORNING, JUNE 19.

8:30. Council Vice Presidents, Associational Superintendents and Young People's Leaders, (Ladies Parlor, Baptist Church.)

9:30—Hymn.

Devotional.

Song Message.

Appointment of Committees.

Greeting.

Response.

Recognition of Missionaries and honored visitors.

Address of President.

Reports—Vice Presidents, Report of Editors of W. M. U. Page. Corresponding Secretary-treasurer. Personal Service Hour, Round Table Discussion.

Business.

Announcements.

Consecration Service.

Adjournment.

WEDNESDAY AFTERNOON, JUNE 19.

2:00—Hymn.

Devotional.

Reading of minutes.

Election of nominating committee.

Chautauqua salute to Association Having Largest Delegation.

Song message.

Reading of recommendations of Central Committee.

Church Building Loan Fund Hour.

Playlet.

Report.

Address, Dr. Louis B. Warren, supt. Department of Church Extension, Atlanta, Ga.

Business.

Announcements.

Adjournment.

WEDNESDAY EVENING, JUNE 19.

8:00—Devotional.

Special Music.

Report College Correspondent.

Report Young People's Leader.

Pageant, scenes in the history of our Training School.

THURSDAY MORNING, JUNE 20.

8:30—Council of Vice Presidents, Associational Superintendents and Young People's Leaders.

9:30—Hymn.

Devotional.

Reading Minutes.

Song message.

State Mission Hour.

Our Benevolences! Orphanage, Aged Ministers, Hospitals, Ministerial Students.

Mrs. J. E. Arnold with Choctaw Indians.

Address, Dr. J. Benjamin Lawrence, corresponding secretary State Mission Board.

Hours for Christian Education, Rev. R. B. Gunter.

Address, Dr. B. H. DeMent, president

(Continued on page 12.)

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

FOUR DON'TS.

Don't be satisfied with anything short of A-1 Union.

Don't be satisfied until you have a B. Y. P. U. in every church in your county.

Don't be satisfied until you have "buried" all disagreeable habits and practices.

Don't be satisfied until you have subscribed for the Baptist Record and have written something for the B. Y. P. U. column.

Hattiesburg B. Y. P. U. Encampment July 21-26.

ASSOCIATIONAL REPORT.

The importance of reporting our work hasn't been realized yet, in fact in the minutes of the District Associations I find that some associations have no statistical report of the B. Y. P. U. work at all. Whose fault is that?

The church letter is sent always from the state office to the church clerks and the letter has a place for B. Y. P. U. work to be reported and the church clerk in filling out the letter to the association is responsible for what the letter contains, in that he should ask each department of the church for their report, but if your church clerk hasn't been in the habit of asking for your report; this year you must not fail to take the initiative yourself and be sure that he gets it in, what you want to report is your president's name of your Senior Union, the leader's name of the Junior Union, their addresses and the amount of contributions for the year, if any. Give this information to your church clerk in writing now and ask him to be sure to put it in the church letter to the association.

Hattiesburg B. Y. P. U. Encampment July 21-26.

New Hebron, Miss.
May 13, 1918.

Mr. Auber J. Wilds,
Oxford, Miss.

Dear Mr. Wilds:

I am at home from Mississippi College now. My church is a country church, but that does not mean that we cannot have a B. Y. P. U. We met last Sunday and elected officers and intend to get right down to work. We intend to begin A-1 and stay A-1.

Talk about "Spyzerinkum" we have that. We don't intend to bury Mr. Quarterly for we are not going to permit him in our union.

I am sure that our union will do good work. We have 28 members to begin with. Of course we will bring in more.

Sincerely yours,

JOHN BASS.

Hattiesburg B. Y. P. U. Encampment July 21-26.

B. Y. P. U. CRAYONIST.

The B. Y. P. U. crayonist is a new officer that some of our B. Y. P. U.'s are installing. That officer has charge of the illustrative matter for the pro-

grams each week, especially the missionary meetings, the drawing of maps, diagrams, pictures, etc., that will illustrate the lessons and make them more interesting.

It doesn't take an artist to be a B. Y. P. U. crayonist, any one with just a little talent can fill the office as the drawings may just be rough sketches and are not expected to be perfect pictures.

The B. Y. P. U. crayonist is a very helpful officer and any union that can ought to have one as it will help wonderfully in making the meetings interesting.

Hattiesburg B. Y. P. U. Encampment July 21-26.

QUESTIONS AND ANSWERS.

Question—Is it unconstitutional to have associate members on the different committees? If not should they ever be made chairmen of committees?

Answer—It is perfectly all right to use associate members on committees if you have no active members that need the training that committee work gives them, however if a Union is organized according to plan outlined in the manual the officers of the Union will be the chairmen of your committees and in that case no associate member would be a chairman of a committee as only active members hold office.

Question—Is there any mission study books for the Junior B. Y. P. U.?

Answer—A real Junior, I mean a boy or girl the Junior B. Y. P. U. age is old enough to comprehend the most of our missionary books published by the Foreign Mission Board. A list of these books may be had by writing the Foreign Mission Board, Richmond, Va.

Baptists in the Northern Convention are gratified with the selection of F. Wayland Ayer of Camden, New Jersey, the big advertising man, as president of the ensuing year. Successful in business, prominent as a layman, thoroughly conversant with the Baptist denomination, Mr. Ayer makes an ideal president in every respect. He is a good presiding officer; makes a clever speech, and he has long been identified with the activities of the denomination.

As chairman of the committee conducting the campaign for an extra million dollars Mr. Ayer worked with great energy, devoting his entire time to the drive for more than three months. Much of its success was due to his efforts and those of Fred P. Haggard, the national director. The committee has been continued and it will now be necessary to get \$63,000 to make up the full million dollars, and get the advantage of the gift of John D. Rockefeller, Sr., which was increased from \$50,000 to \$75,000.

That Rev. Guy C. Lamson, D.D., has relinquished the work as general secretary of the American Baptist Publication Society, causes general regret in the denomination. His services have been of marked value to

the society and the year just closed shows that it has assets amounting to more than \$3,000,000 for the first time in its history. Mr. Frank H. Robinson of Pittsburg, who will take charge of the work for the present as secretary protem, is a business man with an exceptionally fine record. He has been on the Board of Managers of the Society, and is therefore well versed in the work and the requirements of the denomination.

There was much satisfaction expressed by delegates returning from the Atlantic City convention because President Coleman had sent a telegram of greeting to J. B. Gambrell, president of the Southern Baptist Convention when that body was in session at Hot Springs.

Rev. Samuel Zane Batten, secretary of the War Commission, is well known in the South. He has started to again make a tour of the various

camps. He is beloved by all of the soldiers, whether from one part of the country or the other, as he fully appreciates their problems. Dr. Batten has two sons in the service, and knows the viewpoint of the soldiers.

Rev. Samuel G. Neill, field secretary who makes an occasional trip in the South, is now conducting some conferences in Vermont and New York. He is a clever speaker, an efficient worker, and is of great value to the Publication Society.

Rev. John O. Killian, well-known in West Virginia where he was in charge of the chapel car work for the Publication Society, is doing excellent work in his new position as district superintendent for the Southeastern district. He is a good pulpit orator, his chapel car work gave him a great insight into human nature, and he knows how to reach the people.

Books You Ought To Have

PAUL'S JOY IN CHRIST

Exposition of Philipians by A. T. Robertson, D.D. Price \$1.25.

THE CHANGELESS CHRIST

Sermon by E. C. Dargan, D.D. Price \$1.00.

ROMANCE OF CHRISTIAN EXPERIENCE

Sermons by S. J. Porter, D.D. Price \$1.25.

MAKING GOOD IN THE MINISTRY

A study of John Mark, by A. T. Robertson, D.D. Price \$1.00.

Add ten cents for postage for any one.

THE BAPTIST RECORD
JACKSON, MISS.

MISSISSIPPI WOMAN'S COLLEGE

Sixth and most successful session now closing; 370 students enrolled. Not a case of serious illness in all six years. Graduates finishing Sophomore class receive State License to teach. Send in room fee of \$10 to secure room for next session. Beginning with next Freshman class, Home Economics is made part of regular course and each regular student receives it without extra cost. Special courses in War Cooking and Conservation of Foods. Send for new catalogue explaining cost in Boarding Department and in Industrial Home. Worthy girls can secure loan of \$100.

J. L. JOHNSON, President
Hattiesburg, Miss.

THIS IS THE AGE OF YOUTH Strands of Gray Hair May Be Removed.

Strands of gray hair are unattractive and very unnecessary and accelerate the appearance of approaching age. Why not remove all traces of gray in the hair and possess an even shade of beautiful dark hair in bounteous quantities by the use of "La Creole Hair Dressing"? Used by thousands of people every day—everywhere—with perfect satisfaction. No one need be annoyed with gray hair—hair streaked with gray, diseased scalp or dandruff when offered such a preparation as "La Creole Hair Dressing." Apply it freely to scalp and hair, rubbing it in well, both after a few applications you will be delightfully surprised with the results.

TRY
"LA CREOLE" HAIR DRESSING
for gray or faded hair and retain the appearance of youth. Used by generations in every walk of life to restore known dark color to their gray hair, beard or mustache. Sold and guaranteed by all good drug stores everywhere, or sent direct for \$1.20 by V. A. Vleet-Mansfield Drug Co., Memphis, Tenn.—(Adv.)

UGH! CALOMEL MAKES YOU DEATHLY SICK Stop Taking Dangerous Drug Before It Salivates You! It's Horrible!

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clear your bowels.

Here's my guarantee! Ask your druggist for a bottle of Dodson's Liver Tonic and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tonic tonight and wake up feeling great. It's perfect for all cases, so give it to your children for time. It can't salivate, so let them eat anything afterwards.

Sore! High Heels Cause Corns But Who Cares Now

Because style decrees that women crowd and buckle up their tender toes in high heel footwear they suffer from corns, then they cut and trim these painful pests which merely makes the corn grow hard. This suicidal habit may cause lockjaw and women are warned to stop it.

A few drops of a drug called freestone applied directly upon a sore corn gives quick relief and soon the entire corn, root and all, lifts out with no pain. Ask the drug store man for a quarter of an ounce of freestone, which costs very little but is sufficient to remove every hard or soft corn or callus from one's feet.

This drug is an ether compound and acts in a moment and simply shrivels up the corn without inflaming or even irritating the surrounding tissue of skin. Clip this out and pin on your wife's dresser.

PREPARING FOR A REVIVAL.

I am writing to let the Baptist Brotherhood know something of the work we are doing, and planning to do, at the Tabernacle. We have just closed a great meeting, with Dr. Lloyd T. Wilson, pastor of the Broadway Baptist Church, of Knoxville, doing the preaching.

Dr. Wilson preached a strong, forceful, logical sermons that were along a line altogether different from anything we have had in the Tabernacle. Dr. Wilson was a business man before entering the ministry, and his sermons were very practical. One could see very clearly, after following him through an address, that it had been well thought out and specially prepared, before any attempt was made to deliver it. Our people greatly enjoyed Dr. Wilson, and we had seventy additions to the church during the meeting, besides those who will go to other churches.

I want to give right here something of the preparation we did for the meeting, as I, being an evangelist, feel so keenly the need of preparation work on almost every field to which I go to conduct a meeting. Our pastors are dear men of God, as a rule, but most of them wait until after the evangelist gets on the ground for the meeting to begin, and then leave it with him to work up his crowd, work up spiritual interest, get the church ready to do personal work, and enlist the unsaved among the attendants of the congregation. In fact everything except provide a good place in which to be entertained, the evangelist must do after he gets on the ground. In my humble opinion, this method is altogether wrong, as, it seems to me, a pastor and church should never invite an evangelist to assist them, until they are willing to do their part, and let him come in and "really assist" and not "do the job."

The following plan of preparation was carried out. For eight weeks before the meeting began, we held from fifteen to twenty cottage prayer meetings on Thursday night of each week. These meetings were scattered all around our part of the city, some in homes of our members who are leading workers, some in homes of members who had grown somewhat cold and indifferent, and a large number in the homes of the unsaved. In this way our workers were set on fire for the coming fray, our careless and unconcerned members warmed up and ready for service, while the work done among the unsaved "baited the hole," and had fish ready to bite when the evangelist threw in his line.

We also had a good band of personal workers, who were ready to go right out into the congregation and talk to the people about Christ. They could be seen going out each night, and I believe it can be safely said that out of the seventy who united with the church, there were not more than half a dozen, if that many, who, before presenting themselves to preacher and church, making a public confession of Christ, had not been deathly with personally.

Once again, our assistant pastor, Mr. R. O. Bell, had organized a large chorus-choir, which did the most consecrated singing we have ever had during a meeting, and this in itself

was a great drawing card for the revival.

Lastly, we had the census taken just before the meeting began, and I had before me the Baptists living in our neighborhood who had not affiliated themselves with our work, and also the unsaved who were old enough to be accountable before God. I sent each of these personal letters, urging upon them to attend the services. One week I would send out one form of letter, and the next week, another. I divided our workers into groups, and sent them out to see the Baptists who had not placed their letters with us, and urge upon them to unite with the church.

Then, during the last two weeks, I had the workers visiting the unsaved, of whom we had a good list, and talking with them face to face about their condition before God. While the workers were doing this, I was personally visiting the Baptists who had failed to line up, trying to get them in line. Consequently, from the time we began giving opportunity to unite with the church, there was only one night when no one came forward.

Considering the fact that we had already held a great meeting in January, with Evangelist T. T. Martin, and had had five meetings in our church last year, this was a wonderful ingathering, and I attribute it to three things: First, the wonderful manifestation of the power of the Spirit of God. Second, the plain, practical teaching of God's Word by the evangelist. And third, the real hard work done by our members.

The church is progressing nicely along all lines. This is the first year we have had our own pastor in China, Dr. T. O. Hearn of Laiyang, and we had no trouble in raising his salary. Also a few Sunday nights ago, the church bought \$50 worth of Government Bonds. We are now planning for a big open-air meeting, which is to be in progress during the entire month of August, and for our annual Bible Conference October 6th through the 27th. A number of the greatest Bible Teachers on this continent will appear on the platform during the conference, and I cordially invite the Brotherhood to arrange their affairs so as to be with us at that time.

J. B. PHILLIPS.

COMMENDATION.

I have had several inquires regarding singers to lead music in revival meetings this summer. I take this occasion to commend Mr. J. V. Posey for such work. He is only a few points from graduation in Mississippi College. He is a young man of splendid character and personality. The Lord has blessed him with one of the most magnificent voices I ever listened to. He can lead and inspire congregational singing. His fine voice contributes greatly to the effectiveness of his solo work. Mr. Posey is son to our Bro. L. D. Posey, pastor of the Winnfield, La., Baptist church, and one of our ex-Mississippians. I commend him to those pastors in need of such service. A communication will reach him addressed to Clinton, Miss., or Winnfield, La.

M. O. PATTERSON.

IF YOUR CHILD IS CROSS,

FEVERISH, CONSTIPATED

Lock, Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, joyful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

BOILS

Carbuncles, felons are best treated by Carboli. This wonderful compound stops the pain, "softens" and "cleans" out the inflammation. Large 25c boxes at good drug stores. Write Sparlock-Nail Co., Nashville Tenn., for free sample and literature.

PLANTS—Frost-Proof Cabbage Plants. All varieties, one thousand, \$1.50; ten thousand and over, \$12.00. Genuine Nancey Hall and Porto Rico Potato Sprouts, \$4.00 per thousand, ten thousand and over, \$35.00. All varieties Tomato, Egg and Pepper Plants. Write for prices and special assortment of plants for small gardens. Enterprise Co., Inc., Sumter, S. C.

NAPOLION ONCE SAID

"A Footsore Army Is An Army Half Defeated." Men in Training Camps, in Cantonments, in the Army and Navy suffer from blisters and sore spots on their feet. Every "Comfort Kit" should contain one or more boxes of Allen's Foot-Ease, the antiseptic powder to shake into the shoes. It freshens the tired, aching, smarting feet and heals blisters and sore spots. The Plattsburg Camp Manual advises men in training to make daily use of Foot-Ease. Sold everywhere, 75c.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

SCIENTIFIC TREATMENT FOR THE SKIN

Science and doctors endorse Tetterine as the rational treatment for the skin. This salve will kill all skin parasites and will restore the skin to its normal healthy condition. It is the best known treatment for eczema, tetter, ringworm, ground itch, ugly scaly patches, pimples, and other skin disorders. 50c a box. For sale by druggists or by mail from SHUPTRINE COMPANY, Savannah, Ga.

ECZEMA

Ringworm, Tetter, and other skin diseases promptly and permanently disappear when Tetterine is used. Tetterine is a fragrant salve; perfectly harmless. It is the best remedy known for cutaneous diseases and itching piles, and is used extensively by the best physicians. 50c a box. Sold by druggists or by mail from SHUPTRINE COMPANY, SAVANNAH, GA.

FREE BOOK ABOUT CANCER.

The Indianapolis Cancer Hospital, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

INVENT

Something. It May Bring Wealth. Send Postal for Free Book. Tells what to invent and how to obtain a patent through Our Credit System. Send sketch for Free opinion and Advice. TALBERT & TALBERT, 4743 Talbot Building, Washington, D. C.

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IS IT A SQUARE DEAL FOR OUR SOLDIER BOYS?

(Georgia Robertson.)

Our boys over there are writing back, "Oh if we could only make you people at home know what war is!" They want every man, woman and child among us to come to their aid in winning this cruel war in the shortest possible time. Their hearts are wrung by what they have seen. As you know Pershing sent home 50 of our boys from the trenches to help in the Liberty Loan and Red Cross drives, and to bring us all closer to our boys over there. They tell us at first before our boys had learned proper discipline it was impossible to hold them back so eager were they to get at the enemy and do their part. They would rush into the most dangerous places; this accounted for many of the early casualties.

We are constantly thrilled by accounts of self-sacrifice, heroism and skill of our troops. It is said our army is the only one that goes into battle with hot coffee as their only stimulant. We read that the trained soldiers among the French and English like to have our boys fight by their side because they display such wonderful bravery and spirit. These return soldiers said the morality of our boys in the trenches was better than it was when they were at home. Never did a government or a people take such measures to keep their army free from alcoholic liquor and vice! And most gratifying has been the result for our men have been "fit to fight," and we are astonishing the world with the efficiency in warfare they have attained in so short a time!

But are we at home giving them a square deal? True we are doing nobly buying Liberty Bonds, War Savings Stamps, contributing to the Red Cross, the Y. M. C. A. huts, and cultivating war gardens, making surgical dressings, and knitting. But this is not all that is necessary to the speedy winning of the war. We must have abundant food for our allies and our troops; sufficient coal mined for all our factories that are filling war orders of every kind as well as for home necessities; steel for war needs of an infinite variety; more ships for carrying our troops over, and to keep a constant stream of supplies going to them; aeroplanes unlimited; and the greatest supply of man-power available to carry on all these industries at high speed in the shortest time possible. War-time prohibition will help in all these ways more than anything else. Our boys have given up their homes and their families, have braved the submarines, and the untold miseries of trench life, liable to be killed at any moment, or to be wounded maimed or invalidated for life, to be taken prisoner by the most barbarous nation that ever lived on this earth. While our boys are enduring all this what are we really sacrificing for them? They are standing between the enemy and the ruthless destruction of our people and our homes. Are we willing to take the one more step needful to push this war to a speedy victory? Is the man who takes his occasional glass unwilling to give that up during the remainder of the war that we may have a dry nation as long as this war lasts and so hasten the day of victory? This

would increase the efficiency of countless number of our people, as well as transform a multitude of others from idle hangers on around saloons to men who would be worth something not only to their families but their country. Even now California is distressed over the danger to its crops because the farm workers are so demoralized by the saloons.

Do you think we are giving our soldier boys a square deal when we allow the saloon to hamper our war work at every turn? We here at home can strike a deadly blow at the Kaiser if we will for he has his allies at work right here on our soil! Every saloon keeper is getting in good faithful work for the Kaiser right in our own country, before our very eyes! They have the audacity to defy our government itself! Our highest officials have said no beer or intoxicants of any kind shall be sold or given to our men in uniform and they insultingly defy these orders, resorting to every form of trickery they can devise to get liquor into the hands of our boys in uniform! So repeatedly have they done this that a dry zone has had to be ordered around many a training camp and naval station! Plots against our successful output of war supplies and ship building have been fomented times without number in saloons and still in this awful time when our very existence as a nation is at stake, and our boys are falling on the battle field, we allow them to go merrily on with their dastardly work of hindering us in our successful prosecution of this war. Do you call that a square deal for our boys over there under shell fire? Write your congressman at once asking for war prohibition if you would do your part in securing a square deal for your country, and all those in your country's uniform who are fighting or in training to fight your battles.

BELZONI.

The Lord is blessing the work at Belzoni. Within the last ten days seven have been baptized into the fellowship of the church—three women and four men. Others will be baptized soon.

The single budget plan is easy to work. We have enough money in the treasury to pay all obligations to date with a substantial surplus besides.

The church is repainted, repapering and putting a new roof on the pastor's home.

We are a part of the newest county in Mississippi—Humphreys county. The pastor of Belzoni Baptist church is the only Baptist preacher living in Humphreys county. He is preaching three times every week—Sunday morning and Sunday night at Belzoni and out-stations Sunday afternoon.

Silver City, Midnight and Louise have no Baptist preacher. The State Mission Board ought to put a strong man on this field. The need is imperative.

W. A. SULLIVAN, Pastor.

To Drive Out Malaria

And Build Up The System
Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

GET NEW SONG BOOKS

and plenty of them if you wish

GOOD MUSIC AND BY ALL THE PEOPLE

A good new song means fresh life in your music.

Coleman's World Famed Song Books

When you buy a Coleman book, you buy a good book that always gives satisfaction, and one that is recognized as a Standard Song Book throughout the world—over 2,500,000 Coleman Books published in 9 years.



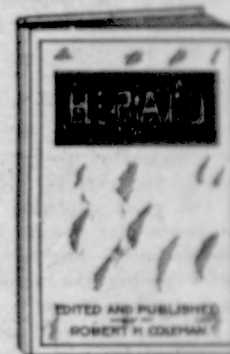
"NEW EVANGEL"

Prices \$27.50 and \$16.50 per 100,
\$3.50 and \$2.25 per dozen.



"WORLD EVANGEL"

Prices \$30.00 and \$18.00 per 100, \$3.60
and \$2.50 per dozen.



"HERALD"

Prices \$25.00 and \$15.00 per 100,
\$2.50 and \$2.25 per dozen.



"Treasury of Song" Latest and Largest—Complete Orchestration. Prices \$35.00 and \$18.00 per hundred; single copy, 40c and 25c. \$4.00 and \$2.50 per dozen.
All books have round and shaped notes.

BAPTIST RECORD Jackson, Miss.

HILLMAN COLLEGE

FOR YOUNG LADIES, CLINTON, MISS.

Located at Clinton, an educational and religious center. Fine Christian influences. Students have the close personal care of Mrs. B. G. Lowrey, the Lady Principal assisted by an efficient Faculty. A two year college course. Graduates entitled to State License. Good advantages in Piano, Voice, Expression and Home Science. Write for information.

Dr. B. G. Lowrey, Field Secretary. M. P. L. Berry, Vice-President.

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Better and Cheaper than Plaster or Ceiling.

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Art Craft Roofing

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COOLEDGE PAINT & GLASS CO., Atlanta, Ga.

Paragon Roofing

1, 2, 3 ply Fire-proof

Continued from page 8.)
New Orleans Training School.

Business.
Constitution.
THURSDAY AFTERNOON, JUNE 20
2:00—Hymn.
Devotional.
Minutes.
Round table discussion of W. M. U.
Work.
Song Message.
Recommendation of Central Committee.
Report of Committee on Obituaries.
Report of Nominating Committee.
Election of officers.
Adjournment.

THURSDAY EVENING, JUNE 20.
9:00—Hymn.
Devotional, Miss Pearl Caldwell.
Missary Message, Miss Effie Chastain, missionary under the Home Board in Cuba.
Song Message.
Missary Message, Dr. Hendon M. Hager, China.

How excellent is thy loving kindness, O God! Therefore the children of men put their trust under the shadow of thy wings.—Ps. 36:7.

God will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality—eternal life.—Rom. 2:7.

MISSISSIPPI COLLEGE.

The closing exercises of the college this year was a fine success. Notwithstanding the great depletion of our ranks due to the war and the unfortunate unpleasantness just before commencement causing the suspension of a large number of our boys, the spirit of the occasion was never finer. Every contest for medals was held on time. Dr. Gray was at his best both in the sermon on Sunday and the splendid address presenting the portrait of the late Capt. W. T. Ratliff. Dr. Griffith's annual address Tuesday night was a masterly effort. Twenty-seven diplomas were ready for delivery. Of these diplomas, nine were given to our fine boys who have entered the army within the past few weeks.

Perhaps the most beautiful and impressive ceremony was the presentation of a flag 12x20 and a steel flag pole from Battery E (Mississippi College Battery) by Capt. Frank Anderson of Camp Beauregard in a fine speech and its acceptance by ex-Gov. A. J. Longino in one of the most thrilling addresses ever heard on the campus. Our love and admiration goes out continuously to the noble boys. The other day when nine volunteers for immediate service in France were asked for, without hesitation every man in the Battery stepped forward. When the officers were compelled to stay to train the incoming draftees, they begged their superiors to reduce them to rank that they might go to France with the other men. That's the spirit of '61 and '18. We noted the session as usual with a splendid banquet prepared by our local Y. M. U.

Our Board of Trustees met on Monday. While they had a vast amount of business of far reaching consequence, the meeting was earnest, harmonious, not a negative vote being cast for any subject. The conven-

tion has no finer group of men in any service than this board.

There has been some anxious moments by some of the friends of the college about the suspension of our boys. I cannot blame any one for being anxious, but be of good cheer—discipline never hurt a college. Practically all these boys are satisfied and will return, and for every one who does not return on account of this discipline three new men will return to take his place. Already not less than half dozen men have signified their intention of sending their sons to us on account of this affair. I do not deem it necessary to enter any defense of the faculty action except to those individuals who request explanations. To all these it is a pleasure to do so.

Our Summer Normal opens tomorrow. Girls are pouring into town. We will have a great summer school.

The immediate future of our work can not be forecasted with certainty. The government will change the draft age to 18 to 45 within a few days doubtless. President Wilson favors this and the committees in both houses also. This will affect colleges terrifically. But we will establish a military feature according to government plans which looks to keeping in college all men under 21. The plans have been approved by our board and details are being worked out. We may have a small reduction in attendance, but I do not think it will be far-reaching unless the war department orders interfere. We are full of hope and strong purposes for a prosperous and glorious year. Let every friend do his or her part. Our finances are adjusted for any emergency.

Yours for larger things,
J. W. PROVINE.

SUMMIT.

Our work moves with increasing interest each Sunday.

We have just completed our canvass for the budget which amounted to more than our budget. Our first offering amounting to our monthly requirements. Of those whom we were able to see personally, every one with only one exception made a pledge to our church to be given through the budget.

The Lord gave us another to be added to our church by baptism Sunday, this makes two since we arrived on this field, besides 10 who have come by letter, one of these adding to our teaching force and another financially.

S. W. ROGERS.

A rather swell young fellow and a poorly dressed man sat side by side. Presently the swell reached his hand in his pocket and failed to find his silk handkerchief. He immediately turned to the next man and accused him of stealing it and threatened to turn him over to the police. Then suddenly he discovered that the handkerchief was in another pocket, and he apologized to the poorly dressed man.

"That's all right," was the reply; "we both made a mistake. You mistook me for a thief, and I mistook you for a gentleman."

The organic and inorganic kingdoms were being discussed by the professor, a medical periodical reports, but his pupils were dull and he concluded that he must give them a demonstration that would rouse them. "By the way of illustration," he said patiently, "now, if I shut my eyes—so—and drop my head—so—and remain perfectly still, you would say I was a clod. But I move—I leap! Then what do you call me?" There was a breathless pause for an instant; then one pupil ventured: "A clod-hopper, sir!"

amined for admission to the army. He seemed all right in every way ex-

cept one. The doctor said, "You are a little stiff." Quickly the Irish blood mounted as the applicant retorted, "And you're a big stiff!"

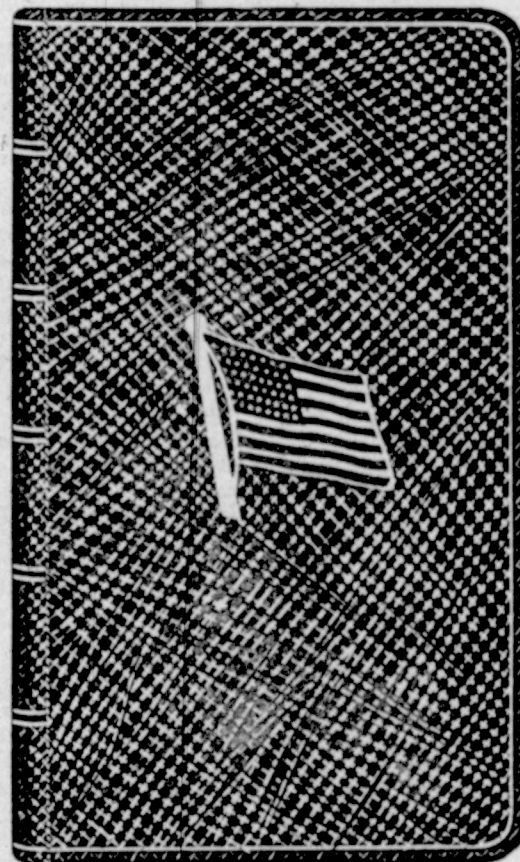
The quiet-looking boy at the foot of the class had not had a question; so the teacher propounded to him this one:

"In what condition was Napoleon at the end of his life?"

"Dead," was the response.

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WHEN WRITING OUR ADVERTISERS
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Thursday, June 13, 1918.

THE BAPTIST RECORD

13

JOHN 3:5; OUTDONE.

It would be a travesty on the intentions of the good editor, a waste of precious time and a menace to the progressive work in which the Record is engaged, for a subject that has been thrashed out by men of giant intellect in the years past to be re-hashed by modern theological pigmies, especially when as now, so many other things of vastly more importance confronts us.

Brother Breckenridge's exegesis of John 3:5, is such a conglomerate mass of oddities that it would be like chasing a phantom across the Rockies to catch his real ideas. Jesus said to Pilate: "My kingdom is not of this world." If Christ's kingdom is not of this world, certainly there is no world ling in the kingdom. The kingdom of God is visible or invisible just in proportion to the activity or inactivity of its members. The kingdom of God is a spiritual force operating through human instrumentality. Induction into the kingdom of God is by regeneration and new-birth of a natural born character. Infant baptism and effusion found its origin in the "Water salvation" idea. The apostle Peter declares that we are "Born again" by the "Word of God." (No water mentioned.) See 1st Peter 1:23. The apostle John declares that "Who-soever believeth that Jesus is the Christ is born of God." (No water mentioned.) See 1st John 5:1; The Brother says in substance, that the new-birth puts us only partly into the kingdom and baptism is necessary to finish the job. He also declares that people get into the kingdom of God by baptism minus the spirit-birth. He honestly admits that the spirit-birth saves, but denies its induction into the kingdom. Can a person be saved outside of the kingdom of Christ? "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Col. 1:13; Many other scriptures could be given, but for brevity's sake we let these suffice. Baptism is a very sacred ordinance and follows after the new-birth as an act of obedience. Just as the fishermen separate their catch, just so will God separate the righteous from the wicked in the day of judgment. God's people are in the world and like the wheat must grow along with the tares until the harvest when the angels will come and gather the tares in bundles for burning. The prophecies of the last days are fulfilling with lightening speed and already the gathering of the tares has commenced and oh, how fearful the work is going on and but few realize that it is going on. Soon the clash of arms will ring out from pole to pole and from center to circumference of this old world and God's true children only can feel secure. This is no time for trifling with God's sacred trusts, but a time for deep humility, consecration and prayer. We should be very careful how we pray and what we pray for. The cry that the Bride Groom is coming will soon be heard and the lamp trimming will commence and oh, how about those that have no oil and their lamps have gone out? The world is war-mad, and even professed Christians are catching the contagion. Please read Jeremiah 25; and note

carefully from verse 26 inclusive to verse 34.

J. M. HUTSON.

L. B. 505, McComb, Miss.

A NEW DAY FOR A COUNTRY CHURCH.

Last Sunday, Brother A. D. Muse, a Mississippi College student, invited me to go with him to his Mt. Zion Church in Lincoln County Association. This church has something like 400 members and large possibilities for development. The church adopted some time ago the budget system, and its conference on Saturday reported \$6.36 for missions during the last quarter, the pastor himself giving a good per cent of this. Brother Muse has been interested of late in getting his people to tithe. Last week he spent \$3 in mailing literature to individual members of his church. He requested me to speak on missions and tithing. I tried to do so in a two hours sermon. It was wonderful to me how the Lord and the people tried to help me in this effort. After I was through the pastor got up and said publicly that by the grace of God he would support a native Chinese minister at \$100 from this on. One of his deacons came up and said that he would give \$8.00 per month, another said he would give \$50 and a little later that he would give more. Thirteen of the leading members of this church pledged themselves from this time on to become titheers, and twelve women pledged themselves from this on to give their Sundays eggs. After we dismissed quite a number came to the pastor and me privately and said they would prayerfully consider the bringing of the tenth to the Master of all that He gives them. One of the brethren, who with his boys cultivates 900 acres of land, agreed to tithe, and he believes that he will be able to take an American missionary. This money will, of course, go through the regular church channels. I looked for new day in the life and the community of this church. If only all of our pastors could get their minds and hearts full of missions and God's truth and then go to their churches with faith and courage we would soon be giving millions where we are now giving hundreds. I believe Mississippi Baptists are abundantly able to give an average of \$5 per capita for Foreign Missions alone, and by the grace of God the pastors ought for Christ's sake and the sake of a lost world try to get them to do it. Beloved Brethren, will you try this for His sake? The very effort will be a blessing to you, and for the glory of our common Lord.

W. T. QUISENBERRY.

May 27th, 1918.

VELMA LAMBERT.

Whereas, in the providence of God, this dear girl has been taken from the walks of earth, and has gone to that blessed Heavenly Home to continue her beautiful life in that more congenial atmosphere, be it resolved, First, That we the Janie Sanford Y. W. A. of Blue Mountain College, thank our Heavenly Father for the influence of her beautifully circumspect and useful Christian life among us, during these three years of her college course. She has been most faith-

ful as a member of our Y. W. A., having served both in an official capacity and as a most efficient member of our program committee. We shall miss her sweet companionship, on the campus, in the school room, and in our religious meetings; and we feel a most distinct loss in her going. But we rejoice in the assurance that our loss is her gain, and that she is happy with the Lord and the dear little sister who preceded her only a few years. May each one of us who have come in touch with her noble life, make sure that we too, shall be ready as was she, "when the Lord of harvest calls."

Second, That our hearts go out in tenderest sympathy to her family in their sorrow, and we want to assure them of our prayers for them, and of our devotion to their dear one gone. May God bless and comfort them as He alone can.

Third, That these resolutions be spread upon our minutes, a copy sent the Baptist Record for publication, and a copy sent to the bereaved family with the fervent wish and prayer that theirs may be an unbroken family circle on the other shore.

LUCILE NEUBERT,

President Y. W. A.

MRS. T. C. LOWREY, Chairman.

ALINE MCCAUGHAN,

MARY GAMBRELL BALO,

Committee.

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NEWS IN THE CIRCLE MARTIN BALL

Rev. A. A. Ellis of Memphis, is aiding Pastor Newsome in a meeting at Cotton Plant. The prospects are good for a big meeting.

Rev. E. E. Fendly of Eupora, writes from Fulton, Ala.: "Mother died June 1. She was in her 79th year. Had been a consistent member of the Methodist church for 71 years. One of the brightest Christians I ever gave to earth. She leaves three children, 16 grandchildren and two great-grandchildren. We extend her warmest sympathy."

Evangelist J. B. DeGarno has moved his family from Blue Mountain to Excelsior Springs, near Kansas City, Mo. We are heartily sorry to lose him from our state. He has done much good throughout the state in winning souls to Christ.

The First Church, Dallas, Texas, has elected Dr. Geo. W. Truett six months' vacation or longer if the exigencies of the case demand, to go to France as camp pastor. The church will pay his salary as they have been doing and supply the needs of his family.

The Baptist Standard brings out an Associational number this week. It contains a list of the names of the churches and associations in the state. There is much other interesting matter.

Dr. A. A. Copass of Dallas, Texas, has been elected by the trustees to succeed Dr. Weatherspoon as professor of Hebrew and Old Testament Theology in the Southwestern Theological Seminary, Ft. Worth.

Rev. M. McCarter of Sevierville, Tenn., has been called to the pastorate of Oakwood Church, Knoxville. He has accepted and enters upon his new work at once.

The Dauphin Way Church, Mobile, Ala., has called Rev. H. M. Shott of Crawfordsville, Ind. and he has accepted.

The Kentucky State Board has elected Rev. J. R. Black and his wife as Sunday School workers. They take the place of Paul Powell, who went to Georgia.

Recently Dr. S. J. Porter of the First Church, San Antonio, Texas, baptised 13 Mexicans and a little later 13 others from the camps.

Pastor A. K. Wright of Ensley Church, Birmingham, Ala., recently enjoyed a gracious meeting with Dr. J. J. Meeker of Richmond, Va., preaching in W. O. Wolslagel leading the music. The church has employed Rev. L. W. Dockery of Birmingham, Ala., assistant pastor.

Rev. J. K. Haynes has been selected as missionary to the government power plant at Hadley's Bend, near Nashville, Tenn. He has been pastor at Berlin, Tenn. for six and a half years.

George L. Singer and Preacher Sam L. Raborn, assistant pastor of Tabernacle Church, Louisville, Ky., has been asked to supply the church as pastor during the absence of the pastor in France.

Evangelist L. L. Scott recently held a great meeting at Oilton, Okla. There were 80 additions—60 by baptism. He was called and accepted the care of the church as pastor.

Editor B. J. W. Graham is project-

ing some excellent plans for reporting the convention at Atlanta next May. He will get out a daily and have Rev. A. W. Bealer as reporter. The cost of the paper will be 50 cents.

Rev. C. C. Davidson is serving as Camp Pastor at Camp McCellan, Anniston, Ala. He has resigned as pastor at Cuthbert, Ga., to do this work.

The Immanuel Church, Little Rock, Ark., has increased the pastor's salary from \$1,800 to \$2,400. They have a splendid pastor's home.

Rev. Fleetwood Ball of Lexington, Tenn., is aiding Pastor D. S. Brinkly in a meeting at Wewoka, Okla. At the close of the first week there had been sixteen additions to the church. The meeting continues with unabated interest.

The church at Blytheville, Ark., pays all the expenses of Pastor L. D. Summers while he goes to Camp Pike near Little Rock as camp pastor. Summers is a strong preacher and will accomplish great good in this work.

Rev. J. H. Wright of Milan, Tenn., is aiding Pastor C. L. Skinner in a meeting with the Seventh Church, Nashville. Dr. Wright was pastor of this church for about 20 years and it seems somewhat like going back home.

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CASCILLA.

We came to this field last July, and found the pastor's home duly repaired and prepared for our reception, some rooms having been papered, screens installed the pantry filled and flowers in every room. Better than these things though they were highly appreciated, we found the people ready for work at this place, Cascilla, and the other two churches which make up my work.

Since we came here 46 have been added to the churches, 23 by baptism; a \$250 note against one of the churches met, quite a bit of equipment bought and paid for. We have adopted the budget in two of the churches and oversubscribed our apportionment at each place. We are working the budget all right and will raise more for the various causes than ever before. In addition to our direct church work our little town and district raised more than 200 per cent of our Red Cross quota and every family in our village bought one or more bonds during the Third Liberty Loan drive. The pastor's salary has been raised \$200 for the present year. You can see from the above facts that this people is patriotic both to their country and to God, and are rendering unto "Caesar" the things that are Caesar's and unto God the things that are God's."

Serious illness in my sister's home prevented my attending the Convention but I am reading the articles in

-----Why Delay in Ordering Sunday School Literature?

Much expense and trouble can be avoided if the orders for literature for the Third quarter were sent to us now.

Sufficient labor to handle the rush orders for literature which come during the last month in each quarter is difficult to secure. Note change in prices and order now.

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our paper concerning the great meeting and am looking forward to next May with my face toward Atlanta. May God bless our paper, give us a great ingathering of souls during the summer's meetings and ever guide us in His Kingdom work by His own loving hand is the prayer of
Your servant,
O. U. SULLIVAN.

Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

JEESUS TRIUMPHANT OVER DEATH.

Mark 16:1-11.
Lesson for June 23.

Motion Text—"Now hath Christ been raised from the dead"—(1 Cor. 15:20.)

Lesson Connection—Our last lesson, portrayed the crucifixion and burial of Jesus. It was on Friday before sunset. Joseph of Arimathea had placed the body of Jesus in his own new tomb. He had been assisted by Nicodemus. The tomb was sealed and guarded by Roman soldiers. The present lesson sets forth the fact of Christ's rising from the dead, with its attendant evidences. Jesus rose on Sunday morning following His crucifixion.

Viewed in relation to its value as substantiating the claims of Jesus Christ, His resurrection is the most paramount incident in the Christian system. Paul so regarded it—"Now if Christ is preached that He hath been raised from the dead, how say some among you that there is no resurrection from the dead? But if there is no resurrection of the dead neither hath Christ been raised; and if Christ hath not been raised, then is our preaching vain. Yea and we are found false witnesses of God; because we witnessed of God that He raised up Christ: whom He raised not up—and if Christ hath not been raised your faith is vain: ye are yet in your sins." (1 Cor. 15:12-19.) The whole Christian system stands or falls on the resurrection of Christ. Paul says again that He "was marked out to be the Son of God—by the resurrection" (Rom. 1:4.).

The heart of the lesson centers about the empty tomb and the explanations of the empty tomb.

1. The Camouflage Explanation—(Matt. 28:11-15.)

One thing was certain to both friends and enemies of Jesus that the sepulchre in which He was laid and which was sealed securely was empty on Sunday morning at sunrise. The incident had to be explained. The enemies of Jesus offered the camouflage explanation. Those who guarded the sepulchre set the facts before the Jewish authorities—the earthquake, the appearance of the angel, his rolling away the stone. The Sanhedrin had a hasty meeting and proposed an explanation of the empty tomb to the guards. The guards were to explain it thus: "His disciples came by night, and stole Him away while we slept." Supposing that none of the inside facts were known, the evidence upon which this explanation rests is flimsy indeed. It is the testimony of men who know what transpired while they slept. But we must remember that this was manufactured testimony and intended only to camouflage the facts. But on getting a peep behind the scenes into that august council chamber, busy with their whitewash, this explanation becomes diabolical. Think of the Supreme Court of the nation making up a large purse to

bribe witnesses! "They gave much money to the soldiers." So this explanation of the empty tomb was that of bribery.

II. The Swoon Explanation.

This explanation of the empty tomb is not given by any of the gospel writers. It was offered later and has had an occasional advocate through the centuries. This view holds that Jesus was not dead, but only in a swoon from His wounds. He later revived and came forth from the tomb. This view is "fine explanation" but there is no evidence to substantiate it. Both the friends and the enemies of Jesus pronounced Him dead. The spear-thrust accomplished His immediate death; and because He was dead His legs were not broken according to Roman custom.

There must necessarily be some other explanation of the empty tomb.

III. The Resurrection Explanation

—(Mark 16:1-11.)
Let us get clearly fixed in our minds what is meant by the resurrection of Jesus' body. It is more than a resurrection of the corpse to resume its mortal existence, as in the case of the daughter of Jairus and Lazarus. These died again. It means to make alive the body to die no more. That Christ thus rose from the dead, the testimony is abundant and convincing. It falls into four distinct groups.

1. The testimony of Jesus Himself—He repeatedly affirmed, before His death, that He would arise again. For He taught His disciples, and said unto them, the Son of Man is delivered up into the hands of men, and they shall kill Him; and when He is killed, after three days He shall rise again. But they understood not the saying, and were afraid to ask Him. (Mark 9:31-32.) Other references are John 2:18-22; Matt. 16:21; John 10:17-18; Matt. 20:17-19. All these utterances are false if Jesus did not rise from the dead as He said.

2. The testimony of the empty tomb—The stone was rolled away. The sepulchre was empty. The grave clothes were left in perfect order. Only resurrection of Jesus explains these three facts taken together.

3. The testimony of the angel—An angel from God affirmed that Jesus had risen from the dead—"He is risen; He is not here; behold the place where they laid Him!"

4. The testimony of eye-witnesses who saw Him after He had risen. The force of this line of testimony is set in clearer light when we remember that these eye-witnesses did not expect Jesus to rise from the dead. His enemies seemed to remember His predictions about rising from the dead better than His disciples. They took every precaution to prevent His rising as He said (Matt. 27:62-66.) His disciples did not expect such an event though they were repeatedly told it would happen. So what they saw convinced them contrary to what they believed and expected. Jesus appeared to different ones of His disciples, including Saul of Tarsus, on 12 distinct occasions.

First, to Mary Magdalene. She stood at the tomb weeping. One stood just behind her whom she thought to be the gardener. He called Mary by name. Then she recognized Him (John 20:11-18.)

Second, to some other women (Matt. 28:9-10.)

Third, to Simon Peter. The conditions under which He appeared to Peter are not given. Only the fact is stated (Luke 24:34, 35; 1 Cor. 15:5.)

Fourth, to two disciples on their way to Emmaus. These did not recognize Him at first. He explained the Scriptures along the way. He sat with them at the evening meal. As He gave thanks their "eyes were opened" spiritually and they recognized Him (Mk. 16:12, 13; Luke 24:13-35.)

Fifth, to ten apostles, Thomas being absent (Mk. 16:14.) This appearance was behind closed doors, no door being opened for His entrance.

These five appearances occurred on the day Jesus rose from the dead.

Sixth, to the eleven, including Thomas. Though Jesus had been seen by different ones five times, Thomas did not believe that He had risen. At this sixth appearance Thomas sees and believes and cries, "My Lord and my God" (John 20:26-29.) This was the eighth day after resurrection.

Seventh, to seven disciples by the

sea of Galilee. At this meeting John first recognized Him and through a pointed quiz Peter is restored to full fellowship following his denial (John 21:1-24.)

Eighth, to the eleven and above five hundred brethren on the appointed mountain in Galilee where the Great Commission is given (Mark 16:15-18; Matt. 28:16-20; 1 Cor. 15:6.)

Ninth, to James, Paul all gives this information (1 Cor. 15:17.)

Tenth, to the eleven giving another commission (Luke 24:44-49; Acts 1:3-5.)

Eleventh, to the eleven and others (Mark 16:19; Acts 1:6.)

Twelfth, to Saul of Tarsus. To the close of the New Testament period Jesus made four appearances, after His ascension—to Stephen, Paul, to Ananias, and to John. The most important of all is His appearance to Paul. It will be recalled that Saul of Tarsus was the arch-persecutor of the Christians. On the road to Damascus Paul saw Him and the vision of the glorified Christ transformed his whole life and He became Paul the great apostle of Jesus Christ (Acts 9:1-4.)

Upon this four-fold line of evidence that Jesus rose from the dead any court in the world must accept the resurrection explanation. May our hearts burn within us as we follow the glorified, risen Christ and feel the power of His matchless presence.

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PARABLE OF TEN VIRGINS.

(By R. A. Breckenridge.)

The Master said: "Then shall the Kingdom of Heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom."—Mat. 25 ch.

It seems to be an accepted idea with a number of people, that while the wise virgins represent Christians that the foolish represent the unsaved. But we are of the opinion that both classes, the wise and the unwise represent saved people, and I desire to give briefly some reasons why I think so. Why did our Savior use the term Virgins? It's because of similarity. A Virgin is a woman who is living a pure chaste life, one who has had no carnal knowledge of man. Now reader, stop and think, would our Saviour have taken a character of that kind to represent the unsaved? I ask where is the similarity between the unsaved and a virgin who is living a pure, chaste life? There is none at all. Therefore my contention is, that our Saviour used the term Virgin to represent saved people. Furthermore, Rev. 14 we find that Virgins are used to represent people who have no carnal knowledge, therefore, I insist that the foolish virgins are used to represent a class of saved people.

Furthermore we find the similarity between the wise and unwise virgins in many respects. As the wise took their lamps, so did the unwise; and they all, wise and unwise, had lighted lamps. And if the bridegroom had been on time, there would have been no difference between the wise and unwise; but after the delay—when the bridegroom did come, the foolish said: "Give us of your oil," showing that they had oil in their lamps, but owing to the delay, it had burned out. So they said, give us of your oil, for our lamps are gone out, (being at a late hour of the night.) The only dissimilarity between them is the fact that the foolish did not take a supply of oil in their vessels with their lamps. It was the custom to take a supply in their vessels beside what they had in their lamps, and this the foolish failed to do. But when the bridegroom came in haste, the wise were admitted and the unwise were rejected, for the door was shut.

Therefore the contention of some that if the foolish represent saved people, that as the door was shut, they are lost, but remember the separation between the righteous and wicked will not take place instantaneously at the second coming of Christ. The parable under consideration is to show something that will take place during the stay of Christ on earth. Read Rev. 20-4, shows that class of Christians will be admitted for they are the wise virgins, but Rev. 5 teaches that the rest of the dead are not resurrected until after the expiration of a thousand years, so if the righteous ones only are resurrected at the second coming of Christ, of course the separation between the righteous and wicked could not take place immediately at second coming of Christ, for the wicked dead will not be resurrected until after the expiration of a thousand years. But the parable under consideration teaches that something will take place immediately at second

coming of Christ, wherein the foolish virgins will be rejected.

In my opinion there are three classes of Christians represented. The bride represents the church of Christ. None but pure chaste virgins will constitute his bride the lamb's wife; and the Bridegroom represents Jesus and at his second coming he will confer honor on his bride or church. And the virgins who are admitted to witness the honor conferred on His bride or church are those who are next to his church in good works, while they have done much in the name of the master and perhaps have come up through great tribulation, therefore are admitted, but can make no just claims to be His true church, inasmuch as they have never been baptized into its fellowship. They cannot be called great in the Kingdom, who have broken one of the least of His commandments—Mat. 5 and 19. And the third class of Christians are represented by the foolish virgins, who will be rejected from admittance to this great feast of joy. Inasmuch as they have been slothful Christians, but will be saved so as by fire, but will suffer loss (He will suffer loss of reward) 1 Cor. 3 and 15. Christ did not teach that those of His servants who have not made themselves ready to receive Him, will be finally rejected and lost. He will not close the door of salvation against them, but only the door of a present distinguished honor and blessings, that they have not merited.

RESOLUTIONS.

At the late commencement of Mississippi College on May 27th, 1918, Dr. J. A. Hackett read the following resolutions, framed by himself, chairman, and Messrs. B. W. Griffith and J. R. Carter, members of the committee from the Board of Trustees, appointed for that purpose:

"Whereas, The God of all wisdom and grace has seen fit to remove from activities of this earthly life to the glories of the heavenly, our excellent brother and efficient co-laborer, Capt. W. T. Ratliff; and

"Whereas,—he has been for more than half a century one of the most indefatigable workers on the Board of Trustees of Mississippi College, and for the past forty-five years the loyal and able President of said Board; and

"Whereas,—much of the splendid success of this Institution is to be attributed, under God, to his wisdom and faithfulness in self-denying and personal labor; and,

"Whereas,—his whole life in the walks of human activities—in home and state, in business and religion, has been a labor of self-abnegation and loving-kindness; therefore,

"Be it resolved: That, in the death of Capt. Ratliff, our College and Board of Trustees have lost one of their most loyal friends, safest counsellors, most efficient helpers and ablest leaders; the state has lost one of its most valued and honorable citizens and servants—valiant in war and gentle in peace, rewarded with both military and civil honors, he proved worthy of every trust; Religion has lost one of its most liberal supporters, most fearless defenders and finest exemplars, and its handmaiden, Christian education, one of its sincerest and most efficient promoters;

motors;

"Resolved, further, That, to his bereaved wife and children, who have lost one of the best husbands and fathers, the excellence of whose character and life is reflected by those coming out of the sacred precincts of that model home, we as a body and as individuals offer our sincerest condolence and tenderest sympathy and pray for them the fullest measure of the divine consolation.

"Resolved, further, That we recommend that a tablet of marble or bronze, properly inscribed, be placed in the college chapel as a memorial to this "Friend and Champion" of our loyal institution."

HOME ON LEAVE.

(By F. B. Meyer, D.D.)

We live in wonderful times, when every day brings its thrill of danger, joy, or sorrow. One of the most thrilling experiences of these strange days is meeting the leave trains from the front. To most of my readers that word conjures up wonderful memories. There is the happy shock of receiving the unexpected telegram which tells you that your loved one is coming "home." It is only for a few days, but what a throb of thankfulness and joy the news brings. Then there is the hurried journey to the station, the wait, sometimes long, sometimes short, for meeting a leave train is a haphazard adventure, and one has to take one's chance. There is no time-table to consult for the leave trains. All one knows is that "Some time today, some one is coming, from somewhere in France."

Outside the arrival platform stands a patient waiting throng, though the glad excitement of eyes and lips betrays the stolidity of their waiting attitude. At last from hundreds of throats the words spring; "Here they come!" Through the gates pours the great stream of men, heavy-laden with kit and baggage, mud-stained and weary, with drawn faces, but with smiling eyes and cheery laughter.

Out they come, and from the crowd on the other side of the path rushes a gray-haired woman. "John!" "Mother!" cries a dazed young soldier. "I never expected you to meet me. How did you know what time to come?" He gives her a hearty kiss, and the crowd laughs and cheers in sympathy. And now the greetings are fast and furious. "Where's our Walter!" cries a shrill voice from the rear, and the crowd makes way for a little family party to break through. What happy reunions are to be seen here! Husbands and wives meeting, after the long and cruel separation and suspense; brothers and sisters, mothers and sons. An epic poem could be written on the coming in of the leave trains.—Watchman Examiner.

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